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Dancing Natarāja (see page 155)

INDIAN RESEARCH SERIES - VIII

A LOGICAL PRESENTATION OF THE ŚAIVA SIDDHĀNTA PHILOSOPHY

BY

JOHN H. PIET

B.A., B.D., S.T.M., PH.D.

Donated by
Thiru. C. N. Singaravelu, M.A.
(Retired Asst. Secretary to Govt of Tamil Nadu)
Former President of SAIVA SIDDHANTA PERUMANRAM Ch-4
31, II Cross Street, West C.I.T Nagar, Chennai-35

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To

the three bonds who make life

supremely worth while:

WILMA

JOHN AND DAVID

If even the greatest of the gods, in offering praise,
The hope of comprehending Thee, in full, resign,
So may I not be blamed, if, in my humble ways,
I laud Thy name—pardon these stumbling words of mine.[1]

[1] *Mahimastōtra, A Hymn to Śiva, as translated by J. D. W. in The Light of Truth or the Siddhānta Dipika and Agamic Review*, August 1911, Vol. XII, No. 2.

Of the many hymns to Śiva, this is perhaps the best known and the favourite. The pious Śaivite repeats it, or has it chanted to him, every day, and even the less devout read it daily during a certain fortnight in the year. The hymns in Śiva's honour are familiar even to Sūdras, unlike the other prayers and mantras, which may not be repeated except by the twiceborn. V. p. 49.

PREFACE

Dr. G. U. Pope, a great Tamil scholar of the nineteenth century, has said in a number of places that if anyone desires to influence the Tamil mind he must know the essence of the Śaiva Siddhānta philosophy. He went on to say that anyone who anywhere sets himself to benefit the Tamilian . . . 'should take pains to know accurately the feelings and convictions of those for whom, and in the minds of whom, they work'.[1]

As a young missionary recruit, I went to South India with that statement as my ideal, having read it while writing a master's thesis on 'Bhakti' at the Kennedy School of Missions. Fortunately, I found myself in Voorhees College, Vellore, where Mr. C. S. Raja Pillai taught Tamil. Mr. Pillai was himself trained in a Siddhānta mutt, so he and I read together from the Siddhānta scriptures for an hour each day over a period of four years. Two years of research at Columbia University and a year of revision in India followed before the manuscript was sent to the press.

In spite of the fact that there are two excellent books on the Siddhānta—one in German by H. W. Schomerus and one in English by Violet Paranjoti—another may not be out of place. A Siddhāntin himself expresses the desire that 'scholars of Śaiva religion and philosophy who can express themselves in English . . . produce similar works. It is believed that such works will . . . infuse the inquiring and thinking mind with zeal to learn the religion and philosophy from the original works in Tamil'.[2] If this book does that, the labour it entailed will not be in vain.

If there is anything unique about the present book, it may be the presentation. This book endeavours to show how the Śaiva Siddhānta apologetic proceeds from its source to its end by means

[1] Pope, C. U., *The Tiruracagam*, p. xi of the Preface.
[2] *Sivagnana Botham*, 1945 (Second) Edition, The Gnanasambandam Press, Dharmapuram, Note 17 of the 1945 Preface.

B

of logical propositions and inferences. The philosophy as a whole speaks for itself and it offers an excellent example of a 'total philosophy', for at no stage in the presentation is one in doubt as to the reasons for the belief set forth. The presuppositions of the Siddhānta and the reasons for them are clearly stated.

Unlike the two books cited previously, no counter-arguments are given during the exposition of the philosophy as such. The reason they are not given is that the writer feels that religion is a seamless dress which must be accepted or rejected in toto rather than assimilated or criticized by segments. Section III of this book attempts to show how this is so in the case of the Śaiva Siddhānta.

As this book goes to press, the writer wishes to express his appreciation for the help given by: C. S. Raja Pillai for his patience and care as Tamil tutor; S. Satchidanandam Pillai (author of Siddhānta articles in the *Vedānta Kēsari* and the *Cultural Heritage of India*) for his suggestions for study and his correction of the original manuscript; K. Vajravelu Mudaliar (president of the Śaiva Siddhānta College at Mayavaram, Tanjore District), Somasundara Thambiran (head of the Rock Fort Temple in Trichinopoly), Dr. V. A. Devasenapathi (Department of Indian Philosophy, University of Madras) and Father Herras (St. Xavier's Research Institute, Bombay) for their reading and very helpful suggestions relative to the manuscript; Dr. T. M. P. Mahadevan (Department of Indian Philosophy, University of Madras) for his suggestions relative to the bibliography; and Balasubrahmanya Mudaliar (Honorary Secretary of the Madras Śaiva Siddhānta Mahasamajam) for his criticisms and suggestions relative to the translation of the *Śiva-jñāna-bodha*; C. Yogasundaram and S. W. Savarimuthu for their help in the re-translation of the *Bodha*; P. V. Varadaraja Sarma for his help in transliteration; and S. J. Jagaraj for preparing the Index. The writer's thanks are likewise due to the members of his research committee at Columbia University and Union Theological Seminary, New York City. The members of this committee were Dr. Horace L. Friess, Dr. Herbert W. Schneider, Dr. George Briggs, Dr. Arthur Jeffery and Dr. P. D. Devanandam. His special thanks are due to Dr. Friess, who as chairman of the committee gave much time, help and encouragement.

Lastly, thanks are due to the authorities of Union Theological Seminary, who in 1946-7 granted the writer the privilege of continuing this study as Dodge Missionary Fellow and who the following year offered their facilities to complete the work. If others come to understand the Tamil mind a little more clearly and appreciatively, the purpose of the missionary fellowship will in some measure have been achieved.

JOHN H. PIET

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TABLE OF SANSKRIT AND TAMIL TRANSLITERATION

Even though the Saiva Siddhānta is predominantly a Tamil philosophy, much of its terminology is of Sanskrit origin. Sanskrit words, therefore, have been, transliterated according to the Sanskrit chart, while Tamil words have been transliterated according to the Tamil chart. Words used in combination are transliterated according to their origin—the Sanskrit part according to the Sanskrit and the Tamil part according to the Tamil.

A. SANSKRIT

a	अ	gh	घ	p	प
ā	आ	ṅ	ङ	ph	फ
i	इ	ch	च	b	ब
ī	ई	chh	छ	bh	भ
u	उ	j	ज	m	म
ū	ऊ	jh	झ	y	य
rí	ऋ	n	ञ	r	र
r̲í	ॠ	ṭ	ट	l	ल
lí	ऌ	ṭh	ठ	ḷ	ळ
l̲í	ॡ	ḍ	ड	v	व
e	ए	ḍh	ढ	ś	श
ai	ऐ	ṇ	ण	sḥ	ष
o	ओ	t	त	s	स
au	औ	th	थ	h	ह
k	क	d	द	ṃ	ं
kh	ख	dh	ध	ḥ	:
g	ग	n	न		

B. TAMIL

அ	a	க்	k	வ்	v
ஆ	ā	ங்	n	ழ்	ḻ
இ	i	ச்	c	ள்	ḷ
ஈ	ī	ஞ்	ñ	ற்	ṟ
உ	u	ட்	ṭ	ன்	ṉ
ஊ	ū	ண்	ṇ	ஜ்	j
எ	e	த்	t	ஶ்	ś
ஏ	ē	ந்	n	ஷ்	ṣ
ஐ	ai	ப்	p	ஸ்	s
ஒ	o	ம்	m	ஹ்	h
ஓ	ō	ய்	y	க்ஷ	ks
ஔ	au	ர்	r		
ஃ	ḵ	ல்	l		

ERRATA

Page 10, line 5. *For* Tiruppallāntu, *read* Tiruppallāṇtu.
,, 10, line 33. *For* Tiruvuntiār, *read* Tiruvuntiyār.
,, 12, lines 22 and 23. *For* Saṅkalpanirā, karaṇaṃ *read* Sankalpanira-karaṇam.
,, 16, line 29. *For* An inference may be of one of two kinds, *read* An inference may be one of two kinds.
,, 17, line 15. *For* statemenf, *read* statement.
,, 48, line 3. *For* he entire work, *read* the entire work.
,, 98, line 12. *For* Bindu is an evoluion of, *read* Bindu is an evolution of.
,, 104, line 6. *For* vitai breaths, *read* vital breaths.

SECTION I

INTRODUCTION

I. The 'Śaiva Siddhānta' Defined

The Śaiva Siddhānta philosophy of South India is one of the classical products of the Tamil mind. Not only so, but the system, in keeping with the claim inherent in its name, is one of the finest systems of Hindu thought and life.

The word 'Śaiva' is, of course, derived from 'Śivam'—the name the Śaivites use for the Supreme Being. It indicates that this school has affinities with the other schools of Hindu thought which interpret Śiva to mean 'the auspicious'[1] or 'the blissful Lord'.

The word 'Siddhānta' is a compound word made up of 'siddha' and 'anta'. The first means 'the established truth'; while the second means 'end' or 'termination'. Placed together they convey the idea of absolute intellectual finality, the final word or end of ends.

The Śaiva Siddhānta thus allies itself with other systems of Hindu thought, while, at the same time, it claims to set itself apart from them as *the* acme of religious truth. Kinship is found in the acknowledgement that these other systems are valid in the spiritual ladder of religious apperception, while differentiation is found in the claim that these other systems must be transcended by the accomplished end or final proof of the Śaiva Siddhānta.[2] As the Siddhāntin, therefore, looks at the field of varying religions, he defines the true religion against the

[1] 'The worship of Civa is one of the oldest and most widely spread in India. In very early times his worshippers were divided into two main divisions: (1) those who practised their rites according to the *Vedas* and (2) those whose practices were opposed to them. In the dreadful and destructive phenomena of nature, and the epidemics that rage and carry away hundreds of men, the ancient Aryans saw the power of the Omnipotent which they named Rudra. The same power when appealed and appeased by prayers and offerings was turned into a benignant being and they named it Civa meaning the Auspicious.' Pai, B.A., *Monograph on the Religious Sects in India among the Hindus*, p. 58.

[2] Paranjoti, V., *Śaiva Siddhānta*, p. 1.

background of transmigration and says: 'The true religion is the one which does not conflict with this or that but which comprises reasonably everything within its own fold.'[1]

The Śaiva Siddhānta, in other words, means the conclusion of conclusions—that which speaks the last religious-philosophical word.[2] It is the final authority, the terminus of philosophical thought, the capstone of religious belief. By its very name, it claims that nothing higher exists.[3]

II. A Brief History of the Siddhānta

Although the origins of the Śaiva Siddhānta system lie buried in the obscurity of antiquity,[4] the formulation of the philosophy as a crystallized whole belongs to the disputation period, when Materialism, Jainism and Buddhism carried on a vigorous propaganda campaign in South India. The general dates for this lie between the eighth and the thirteenth centuries A.D.[5]

Hinduism itself came to the Tamil country around 500 B.C. Between then and the time of opposition, men worshipped both Viṣṇu and Śiva. Each worshipped the god of his choice and no doubt held that god in higher esteem than any other, but did not thereby deny the efficacy of the others.

Sectarianism and the necessity for apologetic were formed in the crucible of debate; for when the Hindu faith was shaken by the Materialist with his philosophy of 'no-god', the Jain with his philosophy of 'no-sacrifice', and the Buddhist[6] with his philosophy of 'no-caste', the followers of both Viṣṇu and Śiva found it necessary to champion their own particular cause.

[1] *Śiva-jñāna-siddhi*, Svpakṣa, Sūtra VIII: 13.

[2] Schomerus, W., *Der Çaiva Siddhānta*, p. 1.

[3] For a good definition of 'Śaiva Siddhānta' see 'Introduction to Siddhānta Gñāna Ratnavali' by S. Palvanna Mudaliar in *The Siddhānta Deepika*, April 1908, p. 1.

[4] *The Cultural Heritage of India*, Vol. II, article 'Historical Sketch of Śaivism' by K. A. Nilakanta Sastri, p. 18.

[5] See Ayyar, C. V. Narayana, *Origin and Early History of Śaivism in South India*. Also note Tirujñāna-Sambandhar's Tēvāram: 'While Buddhists and senseless Jains blaspheme and senseless words Breathe forth, He seeks for alms throughout the world, the thief who steals my soul away . . .' Translated by G. U. Pope and found in *The Siddhānta Deepika*, December 1911, p. 243.

[6] See Schomerus, op. cit., pp. 29–30

Those who championed the cause most effectively were the bards—the Nāyanmārs who composed hymns in praise of Śiva and the Āḷvārs who sang in praise of Viṣṇu. Although both were successful, it was the Nāyanmārs who were particularly responsible for the defeat and deposition of the alien philosophies in South India. At the same time, in the process of their activity they placed the tenets of the Siddhānta faith in the hearts of the common people.[1]

After the heretical philosophies of Materialism, Jainism and Buddhism were suppressed, however, the Śaivas and the Vaiṣṇavas continued the debate between themselves. Śaṅkara, who professed to be a Saivite himself, tried to effect a reconciliation. As far as the South is concerned, he was not successful. For the chief point of difference between Śaṅkara and the Siddhāntin is the central point of Śaṅkara's philosophy, namely, his identifying the Supreme Spirit with the human. 'The Śaivas everywhere maintain that they are two distinct entities and can never be so amalgamated as to become one in substance.'[2]

The defenders of Siddhānta Śaivism against the followers of Śaṅkara appeared generally from the adhīnas or the Śaiva monasteries, founded and richly endowed by princes to promote the study of literature, philosophy and religion. In opposition to the doctrine of non-duality relative to the soul and God, they placed the doctrine of tripadārtha,[3] which maintains that there are three eternal verities in the universe, namely, pati or God, paśu or the soul, and pāśa or the bond which ties the soul to the world.[4]

In order to establish their position, the men of the adhīnas appropriated the ideals of the Siddhānta, found in the songs of the Nāyanmārs in an unseriated form, and placed them in logical order by writing them out in aphorisms or sūtras. The canonical literature of the poets was compiled in the eleventh century by Nampi-y-āṇṭār-nampi, a collection known as *The Twelve*

[1] Kingsbury, F. and Phillips, G. E., *Hymns of the Tamil Śaivite Saints*, pp. 4 and 11.

[2] Sentathi Raja, 'A Few Remarks on the Saiva Sect of Hindus in South India', *Actes du Sixième Congrès International des Orientalistes tenu en 1883 à Leide*, pp. 301–2.

[3] Ibid.

[4] *Siddhi*, VIII : 22.

Tirumuṟai.[1] The canonical literature of the philosophers was written some time between A.D. 1000 and 1400, and this collection is known as *The Fourteen Meykaṇṭa Śāstras* or *The Fourteen Books which Teach the Divine Truth.* In them, the Siddhānta is treated as a system, and cognizance is given to opposing faiths and their antithetical arguments.

III. The Relation of the Siddhānta to Other Religions

The Fourteen Meykaṇṭa-Śāstras divide the opposing systems of Indian thought into four main groups, each of which has six sub-divisions. These are summarily dealt with, their conclusions shown to be untenable, and the Siddhānta truth is established as superior because more logical. Since these other philosophies likewise seek to explain the nature of God, the soul and the phenomenal world, the Siddhāntin regards them as steps in the transmigratory process of life. Each of the steps is higher than the one before it, but it is from the superior position of the Siddhānta alone that God may be ultimately realized.[2]

The twenty-four schools are first divided into the heterodox and the orthodox schools of thought.

The heterodox schools do not accept the testimony of either the *Vedas* or the *Śaiva Āgamas* and are classified accordingly as 'the outermost' schools of thought. They include Materialism; the four schools of Buddhism, namely, Sautrāntika, Yogācāra, Mādhyamika and Vaibhāṣka; and Jainism.

The orthodox schools accept the testimony of the *Vedas.* They are divided into 'the outer', 'the inner', and 'the innermost' schools of thought.

The 'outer religions' accept the *Vedas* generally—some wholly, others in part. They do not accept the *Śaiva Āgamas.* The 'outer schools' are Pūrva-Mīmāṃsā, Sāṇkya, Tarka (which is divided into Vaiśēṣika and Nyāya), Yoga, Ēkātmavāda, Pāñca-rātra or Vaiṣṇava.

The 'inner religions' accept both the *Vedas* and the *Saiva Āgamas*, but they also accept secular books which deal with the lives of human beings and demi-gods which are not in accord with

[1] *The Cultural Heritage of India*, Vol. II, article cited, p. 31.
[2] *Siddhi,* Svpakṣa, Sūtra II: 25; VIII: 13.

the *Śaiva Āgamas.* The 'inner religions' are Pāśupata, Mahāvrata, Kapāla, Vāma, Bhairava and Aikyavāda.

The 'innermost religions' accept both the *Vedas* and *Śaiva Āgamas,* and they differ from the Siddhānta primarily in their conceptions of mokṣa or release—not as to the method of its attainment, but as to the nature of the state once attained. The 'innermost religions' are Pāṣāṇavāda Śaiva, Bhedavāda Śaiva, Īśvaravavikāravāda Śaiva, Śivasamavāda Śaiva, Śivasaṅkrāntavāda and Śivādvaita Śaiva.[1]

The Śaiva Siddhānta claims to stand above these twenty-four systems as the 'end of ends', because, by Siddhānta standards, it is the apex of logical reasoning, the system which is proved and finally upheld, although 'the various religions are like steps in a ladder without which the ladder will be useless'.[2]

IV. The Programme of the Present Book

If one were to trace all the ramifications of the Siddhānta in its relation to other systems of thought, one would find oneself

[1] See Schomerus, op. cit., p. 3.

[2] Pillai, S. Satchidanandam, 'Śaiva Siddhānta'—reprint from the *Vedanta Kesari,* May 1942, p. 9. See also *Siddhi,* VIII: 13 for its definition of a universal religion.

Below is given a chart of the twenty-four religions .

I. *The Heterodox Religions* :

A. *The Outermost*—

1. Materialism
2. Buddhism :
   (*a*) Sautrāntika
   (*b*) Yogācāra
   (*c*) Mādyamika
   (*d*) Vaibhāṣka
3. Jainism

II. *The Orthodox Religions* :

B. *The Outer*—

1. Pūrva-Mīmāṃsā
2. Sāṇkya
3. Tarka :
   (*a*) Vaiśēṣika
   (*b*) Nyāya
4. Yoga
5. Ēkātmavāda
   Pāñcarātra or Vaiṣṇava

(*Continued on page* 6)

lost in a maze of material. The attempt would be similar to that of an explorer, in charting a river, searching out every tributary and creek in order to get a wide and accurate picture of the entire network. Such a picture, however, tends to be obscure, for one is tempted to neglect the main stream in giving one's attention to the branches.

The approach of this book in its explanation of the philosophy, therefore, will be to follow the main course of the Siddhānta in its development and to confine the exposition to the specific system itself. After all, this is what the chief of the Siddhānta apologists himself does; for Meykaṇṭa-deva, the author of the *Śiva-jñāna-bodha,* summarizes the entire philosophy within the compass of forty lines of Tamil poetry. He wants to show that, logically, the Siddhānta is all of one piece, woven from the finest fabric of the human mind. The impression he leaves is of a lofty, all-embracing view of life, a Weltanschauung of the highest order. His development of thought is by logical propositions each of which follows directly upon the one which precedes it, and the entire effect is that of a string of intellectual pearls, for no pearl can be removed from the string without the fatal consequence of having them all fall apart.

We shall, therefore, follow the course outlined in the *Śiva-jñāna-bodha.* Now and again, it will be necessary to turn to the commentaries on the *Bodha* and to the history of which the *Bodha* is the intellectual culmination. But we shall explore no

(*Continued from page* 5)

C. *The Inner—*
1. Pāśupata
2. Mahāvrata
3. Kapāla
4. Vāma
5. Bhairava
6. Aikyavāda

D. *The Innermost—*
1. Pāṣāṇavāda Śaiva
2. Bhedavāda Śaiva
3. Īśvararavikāravāda Śaiva
4. Śivasamavāda Śaiva
5. Śivasaṅkrāntavāda
6. Śivādvaita Śaiva

Over and above these twenty-four stands the Śaiva Siddhānta as the apex of philosophical and religious thought.

tributary, no branch or rivulet of thought, but rather proceed from the headwaters to the ocean. We shall mentally travel as the Siddhāntin sannyāsi himself travels when he fondles his rosary. The sannyāsī passes from one bead to another until at last he stands at the brink of bliss. Let us begin where the sannyāsī begins and follow him to the goal.

After we have followed the Siddhānta from its origin to its end, however, we shall in Part III attempt to show a few of the difficulties that the Siddhānta encounters. The first of these arises from its concept of revelation, and the second from its use of reason. As a revealed system, it is at odds with the Vaiṣṇavites; and as a logical system, it is at odds with the Materialists, the Sautrāntika Buddhists and the followers of the Sāṅkhya. The reason in both cases is that the fundamental presuppositions of the Siddhānta are called in question. Let us see what these are.

V. The Siddhānta Canon

Before we actually start, however, let us briefly comment on our sources and review the development of the Siddhānta canon as it was evolved in the course of the centuries. The bulwark of śruti[1] or revelation is, of course, the contents of the four *Vedas*. To these are added twenty-eight primary *Śaiva Āgamas*[2] and two hundred and seven *Upāgamas*. Tirumūlar compares the relation between the *Vedas* and the *Āgamas* to that of the sūtra and the bhāṣya or the text and its commentary. In the *Tirumantirām* he goes on to say:

> Both the *Vedas* and the *Āgamas* were given by God.
> The *Vedas* are general; the *Āgamas* particular or special.
> Some who read the *Vedas* and the *Āgamas* claim they differ.
> This difference, however, does not appear to Jñānis, or those who are the recipients of Divine Wisdom.[3]

[1] For a good discussion of śruti see Max Hunter Harrison's *Hindu Monism and Pluralism*, pp. 56–7.

[2] 'Das Wort Agama bedeutet "das Uberlieferte".' Schomerus, op. cit., p. 9. For a lengthy discussion of the *Śaiva Āgamas*, see Schomerus, pp. 7–25. See also the University of Madras *Tamil Lexicon*, p. 1448, for a list of the *Āgamas*.

[3] Found in Mudaliar, S. S., *Essentials of Hinduism in the Light of the Śaiva Siddhānta*, p. 9.

Actually, the *Śaivā Āgamas* are neglected and practically ignored in the study of the Siddhānta philosophy itself, because very little is known about them by Tamil scholars. For, by the eighth century, the Siddhānta itself came to be recognized as a distinct school with a Tamil literature all its own. Men relied on this Tamil literature because it was clear and precise. They disregarded the *Śaiva Āgamas* because their style in the philosophical portions is so terse and the meaning so abstruse that they cannot be understood without an extensive commentary.

The only value the *Śaiva Āgamas* have, therefore, is that of a connecting link between vernacular Tamil and divine Sanskrit. For they are the avenue through which the Siddhāntin recognizes the unbreakable connection between the fourteen Tamil *Meykaṇṭa-Śāstras* and the four Sanskrit *Vedas*. The *Meykaṇṭa-Śāstras* cannot stand alone, because the Siddhāntin claims that they decipher the *Śaivā Āgamās*, which in turn decipher the four *Vedas*.

As soon as one attempts to place one's finger upon the precise link in the chain of connection between sacred Sanskrit and vernacular Tamil, one has entered the area of debate, for there is a strong divergence of opinion as to whether the essence of the Śaiva Siddhānta was originally written in Tamil or whether the original was Sanskrit. The origin of the debate lies in what some consider to be an insertion of the twelve couplets of the *Śiva-jñāna-bōdha* found in the *Rauravа Āgama*, which is in Sanskrit. Some maintain that these couplets are of Tamil origin, while others maintain that the Sanskrit is the original. The question simply is whether Meykaṇṭa-deva was a translator or an original writer.

The older orthodox view seems to be that Meykaṇṭa-deva translated the twelve Sanskrit slokas:

> Meykaṇṭa, translating *Śiva-jñāna-bodha* into twelve Tamil sūtras taught it to his first disciple Aruḷnandi. This has been handed from Aruḷnandi to Mari-jñāna Sambandhar and from him to Umāpatiśivācārya. . .[1]

[1] Notes on 'Śaiva Siddhānta' by S. Sadasiva Mudaliar in சிவபோக சாரமும் சொக்கநாதவெண்பாவும், pp. 18 and 19. See also S. Palvanna Mudaliar's 'Introduction to Siddhānta Gñāna Ratnavali' in the *Siddhānta Deepika*, April 1908, p. 1. Also, *The Cultural Heritage of India*, Vol. I. article cited, p. 31—particularly footnote 3, which gives a list of opinions on both sides.

A later view says:

> . . in the dark days of the Middle Ages, when Tamil came to be looked upon as a vernacular or language of slaves and when the theory of the divine origin of Sanskrit came to be developed, nothing had any value except the Sanskrit works. *Śiva-jñāna-bodha*, for its very existence, had to pass for a translation.[1]

Linguistically, the problem is unsettled, for, as M. Balasubramanya Mudaliar says: 'A decision on this question, acceptable to all parties, has yet to be made.'[2] It must be remembered in any case, however, that Meykaṇṭa was more than a translator (if he was one at all). His divisions and his comments are entirely original. It may likewise be said that, if his work is a translation, the translation is by far a greater masterpiece than the original itself.

In addition to the *Vedas* and the *Śaiva Āgamas*, the collection known as *The Twelve Tirumuṛai* is likewise considered to be canonical. 'Tirumuṛai' simply means 'holy book'. According to the commonly accepted tradition, the first eleven books were compiled by Nampi-y-āṇṭār-nampi.[3] Later, the *Periya-purāṇa* was added, because it gave a beautiful description of the lives of the sixty-three canonized Śaiva saints, lives which furnish illustrations of Siddhānta truth.

The first seven books of the *Tirumuṛai* are the *Tēvāraṁs*, a collection of devotional songs in honour of Śiva sung by Appar, Sambandhar and Sundarar. These books are otherwise known as 'the Tamil *Vedas*'. Appar lived in the early part of the seventh century, while Sambandhar was his younger contemporary.[4] Sundaraṛ was a canonized Ādi-Śaiva saint who lived during the eighth century or the early portion of the ninth.[5]

[1] மெய்கண்டான் சித்தாந்த மகா நாடும் ஆவணி மூலத்திரு முறைத்திருநாளும், 1941, pp. 352–5.

[2] Mudaliar, B. S., Preface to மெய்க்கண்ட சாத்திரம் ஷண்முக தேசிக ஞானசம்பந்த பரமாசாரியர், p. v. Note that both this work and the first one cited in the last footnote on p. 8 were published with the sanction of the Dharmapūram Mutt, the orthodox voice of Siddhānta Śaivism today.

[3] *The Cultural Heritage of India*, Vol. II, article cited.

[4] Ayyar, C. V. Narayana, *Origin and Early History of Śaivism in South India*, pp. 367 ff. and 285 ff

[5] Ibid., p. 463.

The eighth book is made up of the *Tiruvācakam* and the *Tiru-k-kōvaiyār* of Māṇikkavācakar, who lived during the ninth century.[1] This book, like the *Tēvārams*, is also considered to be a Tamil *Veda*.

The ninth book is composed of *Tiruvicaippā* and *Tiruppallāṇṭu*. The first is a collection of hymns by nine Śaiva saints. The second is a poem by Cēntaṉār in praise of Śiva.

The tenth is the *Tirumantiram* of Tirumūlar-Nāyaṉār, and this belongs roughly to the fifth or sixth century.[2] It is a treatise containing an exposition of the Śaiva Siddhānta together with other concurrent material.

The eleventh book is the *Patiṉōraṉ-tirumuṟai*, which simply means '*The Eleventh Holy Book*'. It consists of poems composed by twelve Śaiva saints, the last of whom, Nampi-y-āṇṭār-nampi, compiled the first eleven books in the present order.

The twelfth and last is the *Periya-purāṇa* by Cēkkiḻār. This poem contains a catalogue of the lives of sixty-three Tamil Nāyaṉmars or Bhaktas. It likewise contains general descriptions of nine classes of devotees.

As was indicated before, when the poets had won the day, the philosophers took over. The philosophical compilation is known as *The Fourteen Meykaṇṭa-Śāstras*.

Although the *Śiva-jñāna-bhoda* of Meykaṇṭa was the first systematic statement of the tenets of Tamil Śaivism,[3] this work was preceded by two shorter ones, which may be said to stand almost in the relation of text and commentary, because the one is an expansion of the other.[4] The first is the *Tiruvuntiyār*, according to one authority written in 1147,[5] and the second *Tirukkaḷiṟṟup-paṭiyār*, which the same authority assigns to 1177. The two authors, teacher and disciple according to tradition, are both known by the same name—Uyyavanta-deva, but the first comes from Tiruviyalūr, while the second comes from Tirukaḍavur. The *Tiruvuntiār* deals with practically every point that later finds

[1] Ibid., pp. 398 ff.
[2] Ibid., pp. 204 ff.
[3] *The Cultural Heritage of India*, Vol. II, article cited, p. 31.
[4] Ibid., p. 32.
[5] Mudaliar, M. Balasubramanya, Preface to மெய்கண்ட சாத்திரம் ஷண்முக தேசிக ஞானசம்பந்த பரமாசாரியர், 1942, p. v.

expression in Part II of the *Śiva-jñāna-bodha*, such as receiving the light of grace from the Lord who comes in the person of a guru, contemplating the truth given through yoga practice, realization of the supreme bliss, and an account of the ways of the perfected or those who have realized Śiva. The *Tirukkaliṟṟu-ppaṭiyār* is an extension of the *Tirvuntiār*, the essence of which is the worship of the Śiva liṅga in the heart.

The third *Meykaṇṭa-Śāstra* is the *Siva-jñāna-bodha*, written by Meykaṇṭa-dēva in the thirteenth century.[1] This book contains forty lines of Tamil poetry and is, without doubt, one of the most closely-reasoned religious philosophies found anywhere in the world.

Meykaṇṭa-deva was a master of two things—brevity and logic. Each sentence of the forty follows directly and logically upon the one which precedes it. The correlation of logical ideas is seen when the twelve stanzas are divided into thirty-nine sections with eighty-one metrical verses which illustrate the thirty-nine sections.

The purpose of the *Śiva-jñāna-bodha* is to present the synthesis of truth contained in the four *Vedas* and the twenty-eight *Śaiva Āgamas*. Its aim is to prove the excellence of the Siddhānta philosophy, the basis upon which the proof rests being the synthesis evolved. Śiva-jñāna Swamigal, the great commentator of the *Bodha*, says in this regard:

> This work investigates the contents of the path of Divine Wisdom expounded in the *Āgamas*. Its purpose is to clarify matters that appear to be confusing and to show the synthesis of truth as it is contained in the *Āgamas* themselves.[2]

The next work is the *Śiva-jñāna Siddhi*, written by Aruḷ-nandi some time between A.D. 1200 and 1250. This book is divided into two parts—the Parapakṣa and the Svapakṣa. The Parapakṣa contains a critical review of fourteen alien systems of philosophy, beginning with the Materialists and ending with the Pāñcarātra or Vaiṣṇava school. It deals exhaustively with the tenets of these systems and refutes the conclusions they set forth. The Svapakṣa is a detailed account of the Śaiva Siddhānta and follows the *Bodha* in the arrangements of its sūtras. It is at pains to answer all criticisms which might be levelled against its salient points. The

[1] Ibid., p. v. See also Schomerus, op. cit., pp. 24 and 30.
[2] Bhāṣya.

Siddhi likewise contains a short chapter on logic or the theory of knowledge as conceived by the Siddhānta.

In addition to the *Siddhi*, Aruḷ-nandi also wrote the fifth in the series, namely, the *Irupāvirupaktu*,[1] a book which takes its name from the way in which it was written. (Irupāvirupaktu is a species of composition which consists of twenty verses in which the veṇpā and the akaval metres alternate.) The twenty verses form a eulogy on Meykaṇṭa-deva, the spiritual preceptor of Aruḷ-nandi, interspersed through which are the teachings of the Siddhānta.

The sixth *Meykaṇṭa-Śāstra* is *Uṇmai-neri-viḷakkam*, by Manavācakaṅ-kaṭanta of Tiruvādi.[2] The book is a manual which describes the nature of the thirty-six tattvas or evolutions of māyā, the nature of the soul and God, the meaning of the five-lettered mantra (Pañcākṣara) as it is embodied in the dance of Naṭarāja, and the way of realization.

The remaining eight books were written by Umāpatiśivācārya,[3] one of the most famous priests of the Cidambara temple. These eight go by the collective name of *Siddhānta Aṣṭaka*, '*aṣṭaka*' simply meaning 'eight'. The names of the books are *Śiva-prakāśa*, *Tiruvaruṭpayaṉ*, *Vinā-veṇpā*, *Poṟṟipakṟoṭai*, *Koṭikkavi*, *Neñjuviṭutūtu*, *Uṇmai-neṟi-viḷakkam* and *Saṅkalpanirā, karaṇam*.

Of these eight, *Śiva-prakāśa* is the most important. It summarizes the substance of the Siddhānta in one hundred stanzas. The first fifty define pati, paśu and pāśa, and describe the three states of the soul. The second fifty expound the special nature of the soul and God, the methods of approaching the Almighty and realizing His bliss, and the characteristics of great men who have realized the truth. The essence of the book is that God cannot be known through human understanding (pāśa and paśu jñāna) but that He can and must be known through Divine Wisdom (pati jñāna).

Tiruvaruṭpayaṉ is a book of one hundred couplets divided into equal parts of ten. It forms a supplement to the *Tiru-kuṟal* of Tiruvaḷuvūr and is written to explain Divine Wisdom or Śiva-jñāna.

[1] Schomerus, op. cit., p. 27.
[2] *The Cultural Heritage of India*, Vol. II, article cited, p. 33.
[3] Bharatiar, S., திவ்யாக்ஷேபம், chapter 5.

Vinā-veṇpā is a short book of thirteen stanzas of four lines each. It contains the core of the teaching of the *Śiva-prakāśa.* This teaching is presented in the form of problems addressed by the author to his guru for solution.

Poṟṟipaḵṟoṭai is a long poem of a hundred lines, which concerns itself with the embodiment of souls as human beings, their release from the malas, and the grace of God which is responsible for the release. It contains the spiritual experience of Umāpati, the gist of which is the way in which God leads the soul from the stage of bondage to that of realization.

Koṭikkavi is a short treatise of four stanzas, written to adorn and accompany the hoisting of the flag in the temple of Naṭarāja at Cidambara. It describes the object of the flag-hoisting and the nature of the five-lettered mantra, Sivāya-namaḥ, which is that the flag of God's grace flies above the head of him who repeats this mantra.

Nēñjuviṭulūtu is a poem which narrates the greatness of God, the nature of the malas, and the symbolism of the ten insignia of God as king. The word itself means a kind of poem in which the heart is personified and sent as a messenger to one's beloved. The book contains truths about the soul which is joined to karma, how the soul wanders in detours and performs sin, and the grace of God which watches these wandering souls and helps them. Requests for help form the essence of this poem.

Uṇmai-neṟi-viḷakkam, which means '*The Lamp of True Religion*', is a poem of six stanzas of four lines each. The essence of the book is that the soul must rid itself of its self-knowledge and conceit which says: 'I can know God.' The individual must sit like a lake without waves, and in that hour God will appear.

The last book, *Saṅkalpanirākaraṇam*, is a statement and refutation of the doctrines of Māyāvāda and some of the Śaiva sects related to the Siddhānta.[1] The value of the book lies in the fact that the theories refuted, except that of Māyāvāda itself, do not appear in the *Siddhi.* The Parapakṣa of the *Siddhi* and this book, therefore, are complementary volumes, which cover the gamut of religious philosophy prevalent in South India during the fourteenth century and before.

The *Śiva-jñāna-bodha*, the elaboration of the *Bodha*, namely,

[1] Schomerus, op. cit., p. 28.

the *Śiva-jñāna-siddhi*, and the *Śiva-prakāsa* are the most important books on the Śaiva Siddhānta. All the great commentaries are written on these three. The best commentary on the *Śiva-jñāna-bodha* is the *Śivā-jñāna-bhāṣyā* or *Drāviḍa-māhā-bhāṣhya*, by Śiva-jñāna Swamigal, who died in 1785. This commentary is considered to be the magnum opus of Śaiva Siddhānta thought.

The relation of these various canonical books to each other may be illustrated by a story which says that when Sanaka, Sanandana, Sanātana, and Sanatkumāra, the four great rishis, approached Śiva and complained of their confusion in understanding the *Vedas*, Śiva removed their confusion by teaching them the *Śiva-jñāna-bodha*. This high claim is put in poetic form by Kumāra-guru-para :

> O Lord, Thou didst plant a seed of grace in the field of Śuddha māyā with the thought of making the multitudinous souls mature out of Thine abundant grace. Thou didst irrigate that field with divine pity and cause the *Veda*-tree to grow. The products of that tree are many and varied. Some rejoice in the leaves; some, in the tender shoots; some, in the buds; some, in the young tender fruit; and some, in the mature fruit itself. At the top of the tree is the ripe fruit of the Vedānta. If this is taken and squeezed, the essence that results is the Śaiva Siddhānta. Few, indeed, have ever tasted this essence. [1]

The way in which these books follow the path of concretion and run the gamut from the less sectarian to the more sectarian is illustrated by a Siddhānta verse which says:

> The *Veda* is the cow ; its milk the true *Āgama*; the Tamil sung by the Four (the poets who composd the *Tirumuṟai*) is the ghee extracted from it; and the virtue of the Tamil work, full of wisdom (bodha), of Meykaṇṭar of the celebrated (city of) Veṇṇai is the fine taste of the ghee.[2]

VI. THE LOGICAL PROCESS WHICH THE SIDDHĀNTA USES IN ITS APOLOGETIC

As a system of philosophy, the Śaiva Siddhānta has recourse to three pramāṇas or means of acquiring certain knowledge. These are direct perception, inference and revelation, more technically known as pratyakṣa, anumāna and *Āgama*. During the thirteenth century, however, when the Siddhāntin pitted

[1] Kumāra-guru-para of the 17th century, *பண்டாரமும் மணிக்கோவை*, poem 11, lines 21–35.

[2] *The Cultural Heritage of India*, Vol. II, article cited, p. 32.

himself against the Materialist, the Buddhist and the Jain, he found revelation as an avenue of proof of no avail, since his opponents did not accept it as a criterion of truth. This difficulty repeated itself with the adherents of the 'outer' religions, who accepted the *Vedas* but rejected the *Śaiva Āgamas*. The fact that they did not accept the Siddhānta canon in toto meant that the validity of revelation as a means of appeal was gone.

In the argument with Materialism, Buddhism, Jainism and the Vedānta, the Siddhāntin was thrown back upon a logical method acceptable to his opponent. The Materialist, for instance, accepted direct perception;[1] while the Buddhist and the Vaiśēṣika accepted this and inference too.[2] As polemicists, therefore, Meykaṇṭadeva and the other writers of the *Meykaṇṭa-Śāstras* attempted to use the logical method in order to prove the validity of the *Vedas* as interpreted by the twenty-eight *Śaiva Āgamas*. The Siddhāntins claimed that they were able to do this because of the Siddhānta tenet which says that, even though the realization or recognition of God can come only through wisdom which God Himself imparts (pati jñāna), the result of such an experience is never contrary to reason.

Direct perception and inference, then, are the two criteria by means of which the Siddhāntin attempts to demonstrate the truth and validity of the third, namely, revelation. Direct perception is that which is 'before the senses' or knowledge which comes by observation and sensory experience.[3] It is divided into vāyiṟ-kāṭci, maṉa-k-kāṭci, taṉ-vētaṉai-k-kāṭci and yoga-k-kāṭci, because these are the four ways in which things are perceived, the four gates through which sensations come.

Vāyiṟ-kāṭci is knowledge which comes through the external gate or the five senses.[4] It arises when the intelligence of the soul by means of the external senses comes in contact with light, air and other atmospheric conditions which make it possible to perceive correctly form, sound, taste and other things without being misled by difference or similarity.[5]

1 *Siddhi*, Parapakṣa, I : 2.
2 Pillai, J. M. Nallaswami, *Śiva-jñāna-siddhi*, Aḷavai, poem 1, footnote page 3; also, Parapakṣha, II : 3.
3 *Siddhi*, Aḷavai, poem 2.
4 Ibid., poem 4.
5 Ibid., poem 6.

Maṉa-k-kāṭci is knowledge which comes through thinking, the instruments for which are the internal senses.[1] Internal perception follows external perception because it is the result of contemplation in which the mind knows in great detail that which comes through vāyiṟ-kāṭci. In general, it is conceptual as distinguished from perceptual knowledge. Maṉa-k-kāṭci contributes differentiated knowledge, in which a thing is understood in all its aspects or attributes. The differentiation covers the thing possessed, the character or quality, the action or work, the name and the kind or class.

Taṉ-vētaṉai-k-kāṭci is the knowledge which comes to the soul through the experiences of pleasure and pain.[2] Vāyiṟ-kāṭci and maṉa-k-kāṭci excite desire in the soul, and the knowledge which comes through the fulfilment of such desire through actual experience is called perception-through-feeling.[3]

Yoga-k-kāṭci is the knowledge which comes through the practice of yoga.[4] Yoga cuts down the power of āṇava, which is the ultimate hindrance to true knowledge. Through it, the soul transcends the limitations of time and place, and the devotee who thus overcomes the bondage of the malas sees things distinct in time and place even though he remains stationary.[5]

Inference is 'thought knowledge,' or what is known colloquially as 'common sense'. It is gained by 'measuring one thing after another'. Something which is already known is used to determine something else which is not directly perceived.[6] Technically, it is the determination of the antecedent by means of the consequent which invariably follows. Inference includes both induction and deduction.

An inference may be of one of two kinds.[7] It may be either for oneself or for another. An inference for oneself is that which one reasons out and concludes on behalf of oneself. If one sees smoke where there is fire, one is immediately convinced by past experience that there is fire in the forest where smoke alone is seen.

An inference for someone else consists in explaining one's own conclusions to others by means of language, particularly the language of the syllogism, of which the nyāya or accepted Indian

[1] Ibid., poem 4.
[2] Ibid., poem 4.
[3] Ibid., poem 7.
[4] Ibid., poem 4.
[5] Ibid., poem 7.
[6] Ibid., poem 2.
[7] Ibid., poem 4.

syllogism contains five parts. These are: 1. the Proposition Stated,' 2. the Ground or Reason, 3. an Analogous Instance or Example, 4. the Application, and 5. the Conclusion. The first three are the most important.

A classical example of a syllogism is:

The Proposition Stated: There is fire on the hill.

The Ground or Reason: Smoke.

An Analogous Example: As in the case of the Indian kitchen.

The Application: Conditions similar to the kitchen exist on the hill, namely, the presence of smoke.

The Conclusion: Therefore there is fire on the hill.

The term 'hill' in the Proposition Stated is called pakṣa, because it is the minor term of a syllogism and indicates where the thing to be proved lies. 'Smoke' is the hetu, the statemenf or reason which leads to the inference of fire. The citation of an analogous instance expresses the fact that the consequent smoke is the invariable concomitant of the antecedent fire. When stated in the affirmative, as in the syllogism, the term is called sva-pakṣa, [1] because it is a statement of a similar instance. It is an analogous place where the thing in question is known to exist. When made in the negative, it is called vipakṣa,[2] because it indicates the place where the thing proved and the antecedent are absent and known not to exist. The sva-pakṣa would say; 'Where there is smoke there is fire—as in the case of the Indian kitchen.' The vipakṣa would say: 'Where there is no fire there is no smoke—as in the case of the water-tank.'

In pakṣa, the antecedent is seen and the consequent inferred. In sva-pakṣa, both the antecedent and the consequent are present and seen. In vipakṣa, neither antecedent nor consequent is seen; hence both must be absent.

The citation of an analogous instance in support of the proof is very common and very important in nyaya logic and philosophy. As Tambyah says:

> It is characteristic of the reasoning in the Upanishads that analogies are employed with the force of argument. 'As water adheres not to the lotus leaf, so evil adheres not to him who knows that the self is Brahma.' (*Chandog*. 4.14.3, *Maitri*. 3.2, *Parsna* 5.5.) The illustration does not

[1] Ibid., poem 9. [2] Ibid., poem 9.

prove either why water does not adhere to the lotus leaf or why evil does not adhere to the knower. Both statements are *assumed* to be true, and one is *paralleled* with the other.[1]

VII. The Purpose Served by the Instruments of Logic

The purpose for which the Siddhāntin uses the instruments of logic is to attempt to prove that what is taught in the *Vedas* and the *Saiva Āgamas* is the fullest and truest interpretation of reality. This purpose is succinctly stated by Umapathi in the *Śiva-prakāśa*: 'The *Vedas*, the *Āgamas* and the other books have as their aim the explanation of pati, paśu, and pāsa.'[2]

According to the Śaiva Siddhāntin, experience dictates and logic establishes that pati, paśu, and pāśa are the three all-inclusive eternal uncreated principles which make up the totality of existence. Pati is the Supreme Being. Paśu is the individual soul which is bound by pāśa or the obstructive principle of ignorance which hinders the soul from realizing pati.

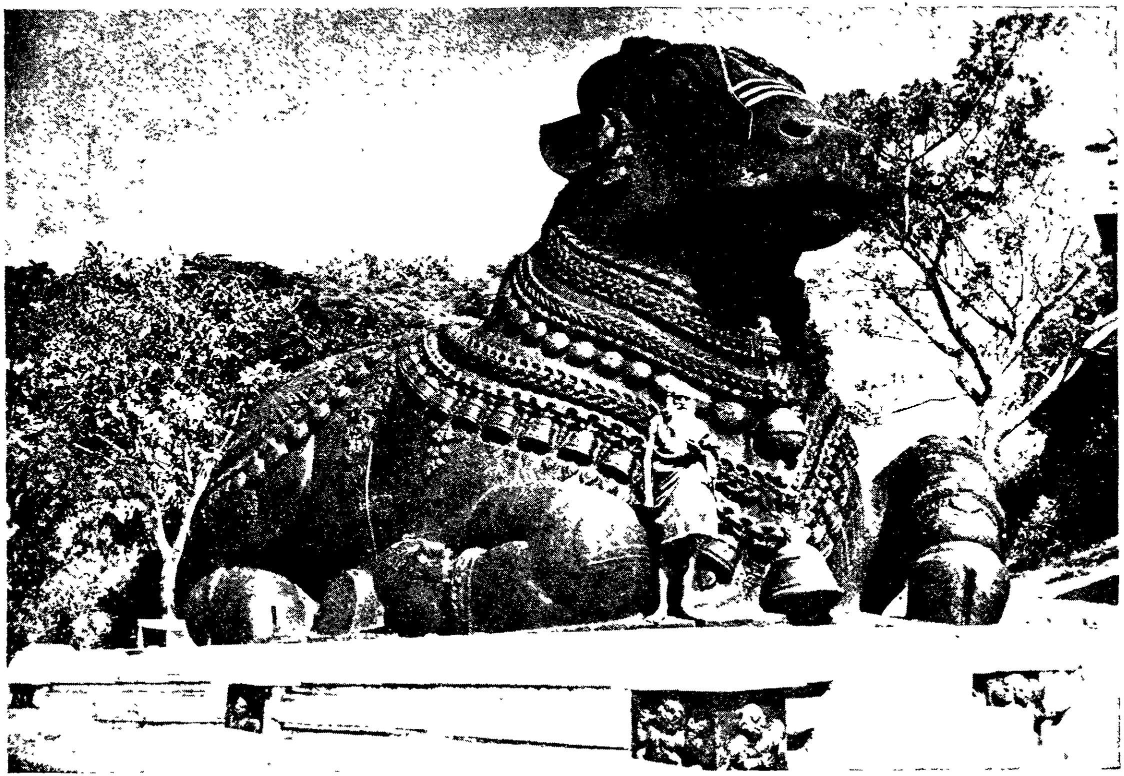
The word pāśa is used in two ways, and that, sometimes, in a confusing manner. It is sometimes used as a synonym for āṇava, in which case it stands for the source of the soul's ignorance and arrogance. Āṇava is that which eternally encases the soul until it has realized Śiva. The second use of pāśa is as a synonym for the three malas as a combination of binding principles, namely, the āṇava mala, karma, and māyā. Āṇava is as described above. Karma is the fruit of deeds, the accumulation of the merits and demerits which are the cause of future experience—birth, joy and sorrow. Māyā is primordial matter or the seed of the phenomenal world—that which forms the body of and the experience-plane for the soul and its purification.

The terms pati, paśu, and pāśa are relics of Vedic ritual.[3] Pati is the Lord of sacrifice. Paśu is the animal offered in sacrifice. Pāśa is the rope which binds the sacrifice to the altar. The symbolism of these three is still found in every Śaivite temple. The altar of sacrifice or pāsa is the balipītha which stands behind Nandi the bull. It represents the three impurities which have been driven from the soul, namely, āṇava, māyā, and karma.

[1] Tambyah, *Psalms of a Śaivite Saint*, p. clxix.

[2] *Śiva-prakāśa*, poem 13.

[3] Pillai, S. Satchidanandam, 'Śaiva Siddhānta', reprint from *Vedānta Kēsari*—adapted.



[*Photo by author*

Nandi—near Mysore City

Nandi himself is representative of the soul or paśu. Nandi is paśu which has sacrificed its individuality and has realized Śiva. Hence, he continually faces his Lord, Pati. Pati is represented by the liṅga which stands within the temple.[1] The upper section of the liṅga represents Śiva, while the base or support represent His power or śakti.

VIII. Two Other Important Postulates

Two other Siddhānta postulates should be mentioned before this Introduction comes to a close. The first is the doctrine of sat-kārya-vāda, or the doctrine which says that nothing that exists can ever be destroyed, together with the corollary that neither can anything new ever be created. 'Sat' means 'existence', 'kārya' means 'product' and 'vāda' means 'doctrine'. In brief, it is the theory of causation according to which an effect is held to exist in its cause. The doctrine is based upon two reasons; (1) whatever is not further analysable cannot undergo change, and (2) since there can be no change in that which is not further analysable, it must have been and will always be what it is in essence. In other words, it must be eternal.

The second important postulate is that an entity cannot have varying characteristics. The reason for this is that change can take place only in the relationship of the component parts. What has component parts, therefore, is subject to change; while an entity which does not have component parts cannot undergo change.

With this in mind, let us see how the entire Siddhānta system unfolds, for the contingent relationship of each proposition to the one that goes before it is, according to the Siddhāntin, one of *the* unique products of the human mind.[2]

[1] Ibid.

[2] *Siddhi*, II: 24 and 27. Also see footnotes to these verses in J. M. Nallaswami Pillai's translation.

SECTION II

TEXT AND COMMENTARY

A.—OUTLINE OF THE ŚIVA-JÑĀNA-BODHA

I. GENERAL SŪTRAS, 1–6

- A. Proof for the Existence of—
  1. Pati: Sūtra 1
  2. Pāśa: Sūtra 2
  3. Paśu: Sūtra 3
- B. The Attributes of—
  1. Paśu: Sūtra 4
  2. Pāśa: Sūtra 5
  3. Pati: Sūtra 6

II. SPECIAL SŪTRAS, 7–12

- A. The Means or Method of Realization—
  1. The Necessity for the Soul to Realize Śiva: Sūtra 7
  2. Śiva's Appearance to the Ripened Soul as Guru: Sūtra 8
  3. The Method by which the Soul may be thus Ripened: Sūtra 9
- B. The Benefits of Realization—
  1. The Removal of Pāśa: Sūtra 10
  2. The Realization of Śiva: Sūtra 11
  3. The Course the Realized Soul should Follow in order to Retain the State of Realization: Sūtra 12

B.—TEXT[1] AND TRANSLATION[2]

In this edition, each sūtra and its connected interpretations and translations are printed thus:

1. Reading—number and subject-matter.

[1] As the MS of this book was going to press, the very able and instructive translation of the *Śiva-Jñāna-Bodham* by the late Gordon Matthews, published by the Oxford University Press for the James G. Forlong Fund in 1948, came to my attention. The careful reader would find it very helpful to compare translations.

[2] The Tamil text used here is the popularly accepted and accredited text published by the Madras Śaiva Siddhānta Mahāsamājam. It is called மெய்கண்ட சாத்திரம் (சித்தாந்த சாத்திரம்) ஷண்முக தேசிக ஞானசம்பந்த பரமாசாரிய சுவாமிகள் தருமபுர ஆதீனம் 1942. That text indicates the variant readings found in other editions.

2. Text of the sūtra, with a literal, word-for-word translation under it (by J.H.P.).
3. Interpretation, by J.H.P., on the basis of the old commentaries which follow, and others.
4. Meykaṇṭa·deva's own first gloss--the sūtra-kaṇ-alivu—the exact words of the sūtra divided into separate sentences. (The twelve sūtras in all form thirty-nine sentences.)
5. Meykaṇṭa-deva's own second gloss—the cūrṇikā—the meaning of the divisional sentence set forth in easy prose. Under each of these is printed a translation by J.H.P.
6. Śiva-jñāna-muni's (see page 47–48) standard gloss—the mērkōḷ and ētu—each cūrṇikā sets out in syllogistic form of proposition to be proved and argument adduced for it. Under each clause of the argument is printed a translation by J.H.P.

1. General Sūtras, 1–6[1]

A. Proof for the Existence of . . . .

1. Pati : Sūtra 1

அவன்	அவள்	அது	எனும்	அவை
he	she	it	namely	those

மூவினைமையில்	தோற்றிய	திதியே	ஒடுங்கி
in threefold change	evolution	existence	involution

மலத்து	உளதாம்	அந்தம்	ஆதி
malas	are	the end	the beginning

என்மனார்	புலவர்.
say	the learned.

[1] The definition of a sūtra given in நன்னூல் பவணந்தி முனிவர் is: சில்வகை எழுத்தில் பல்வகைப் பொருளைச் செவ்வன் ஆடியில் செறித்து இனிது விளக்கித் திட்ப நுட்பம் சிறந்தன சூத்திரம். The sūtra must have the quality of being crisp (and it must express) in a few letters different meanings, just as a mirror focuses and reflects (many colours).

Interpretation:

The Sages[1] say that the world[2] which is perceived as 'he' 'she' and 'it'[3] is subject to the cyclical process of evolution,[4] existence in form[5] and involution.[6] The Agent of involution is likewise the Agent of evolution, because the world must evolve by the power of the One Who caused it to disappear. The world evolves in order that the āṇava mala[7] of souls may be worn away.

சூத்திரக்கண்ணழிவுரை: அவன் அவள் அது எனும் அவை மூவினைமையில்.

சூர்ணி: சகம் பிறப்பு இருப்பு இறப்பு ஆகிய முத்தொழிலை யுடையது.

The world has the following three activities, namely, birth (origin), existence, and death (decay).

மேற்கோள்: ஈண்டு உளதாய் ஒருவன் ஒருத்தி ஒன்று என்று சுட்டப்பட்ட பிரபஞ்சம் உற்பத்தி திதி நாசமுடைத்து என்றது.

[1] A sage or guru is one who has realized through Divine Wisdom or pati jñāna that God is united to the soul from eternity, a fact which has gone unnoticed and unknown by the soul until the time of realization. It is the power of the āṇava mala, or the inherent ignorance that clings to the soul, that prevents this realization. By virtue of realization, however, the sage and God are one. Hence what the sage says is said by God, a fact which constitutes the Siddhānta conception of revelation.

[2] Prapañca—the universe or phenomenal world.

[3] Gender refers to the several bodies which the soul inhabits and not to the soul itself. Since the soul passes through many different types of body, the pronouns cannot refer to the soul. Souls are eternal, and hence not subject to the three processes in any ultimate sense Neither do they pass through the stages of kāraṇa (undeveloped) and kārya (developed) māyā; although kārya māyā is used for the purification of the soul. Kāraṇa māyā, like the soul, is eternal. Hence the reference is merely to the kārya stage and the attachment of the eternal soul to that state during its course of purification.

[4] Tōṟṟam or appearance.

[5] Sthiti.

[6] Aḻivu or destruction or disappearance.

[7] The āṇava mala is the eternal ignorance which encases the soul. It is as natural to the soul as verdigris is to copper. The āṇava mala manifests itself in arrogance, egotism and ignorance, for these three make the soul confident that it can save itself.

Here, the world which exists and which is pointed out as 'he', 'she' and 'it' has origin (evolution), existence and destruction (involution) . . . .

ஏது: தோற்றமும் ஈறும் உள்ளதன்பாலே கிடத்தலின்.

. . . . because origin and end is only of that which is.

சூ. கண்.: தோற்றிய திதியே ஒடுங்கி மலத்துளதாம்.
சூர்ணி: அது அரனாலேயுடையது.

This is done by Hara.[1]

மேற்கோள்: உலகம் உள்ளது.

The world is . . . .

ஏது: இல்லதற்குத் தோற்றமின்மையின்.

. . . . because there is no origin to that which is not (an il-poruḷ).[2]

மேற்கோள்: உலகஞ் செய்வோனையுடைத்து.

The world has a Maker. . . . .

ஏது: உள்ளதற்குச் செய்வோரின்றிச் செய்வினையின்மையின்.

. . . . because that which is cannot be made without a Maker.

மேற்கோள்: ஒடுங்கின சங்காரத்தினல்லது உற்பத்தியில்லை.

There is no origin except in dissolution . . . .

ஏது: ஆண்டு ஒடுங்குதலின்.

. . . . because it (evolution) becomes dissolved there (in involution).

சூ. கண்.: அந்தம் ஆதி.
சூர்ணி: மற்றிருவரும் முத்தொழிற்படுவர்கள்.

The other two [3] are subject to the threefold process.

[1] Hara is another name for Śiva, the destroyer. See *U. M. Tamil Lexicon*, p. 122.

[2] Unreality equals il-poruḷ-something which does not exist; hence, never appears.

[3] Brahmā, the Creator; and Viṣṇu, the Preserver.

மேற்கோள்: சங்காரமே முதல்.

Dissolution is origin . . . .

ஏது: சுட்டுணர்வாகிய பிரபஞ்சஞ் சுட்டுணர்வின்றி நின்ற சங்காரத்தின் வழியல்லது சுதந்தரமின்றி நிற்றலான்.

. . . . because the universe which is made cognizable by the senses has no independence without destruction which does not depend upon the senses for cognition.

2. Pāsa : Sūtra 2

அவையே and these	தானேயாய் as himself	இருவினையில் in two actions	
போக்கு going (death)	வரவு coming (birth)	புரிய to do	ஆணையின் by command
நீக்கம் cessation	இன்றி without	நிற்கும் அன்றே? will it not stand?	

Interpretation:

God, Who is one with souls,[1] Who is different from them,[2] and Who is the Indweller and Prime Mover of all, gives to souls through His śakti, with which He stands in an inseparable relation,[3] the results of good[4] and bad[5] deeds through which the soul experiences births and deaths.

சூ. கண். : அவையே தானேயாய்.
சூர்ணி : அரன் உயிர்களின் இரண்டற நிற்பன்.

Hara stands indistinguishably in the souls.

மேற்கோள்: இவ்வான்மாக்கள் பலவும் முதல்வன்றானே யாய் நிற்கும்.

All these several souls stand as the First-One Himself . . . .

[1] Abheda.

[2] Bheda.

[3] This is called the advaita relationship, which the Śaiva Siddhānta conceives as two things inseparably united like salt and water, juice and fruit.

[4] Puṇya.

[5] Pāpa.

ஏது: அத்துவிதமென்ற சொல்லானே ஏகமென்னில் ஏக மென்று சுட்டுவதுண்மையின் அத்துவிதமென்ற சொல்லே அன்னிய நாத்தியை யுணர்த்து மாயிட்டு.

. . . . because if the term 'advaita' means 'one', since the 'one' points to that which is, the term 'advaita' means 'non-difference'.

சூ. கண்.: ஆணையின் இருவினையின்.
சூர்ணி: உயிர்களுக்குக் கன்மபலனை அரனே கொடுப்பன்.

To souls the fruits of karma Hara Himself gives.

மேற்கோள்: இவ்வான்மாக்களுக்கு இருவினை முதல் வனாணையின் வரும்.

Good and bad acts will come to these souls by the command of the First-One. . . .

ஏது: ஒரு நகரியைக் காப்பான் பாடி காவலிட்டாங்கு அவை அவனதாக்கினை யாகலான்.

. . . . just as the king who wants to protect his town assigns a system of watch, so these are the command of Him.

சூ. கண்.: போக்கு வரவு புரிய.
சூர்ணி: உயிர்கள் அச்சுமாறியே பிறக்கும்.

Souls will be born in different moulds.

மேற்கோள்: இவ்வான்மாக்கள் மாறிப் பிறந்து

These souls will be born changed (or have different births). . . .

ஏது: தோற்றமும் ஈறும் உள்ளதற்கல்லது உளதாத லின்மையான்.

. . . . because appearance and disappearance are not possible except to that which exists.

சூ. கண்.: ஆணையின் நீக்கம் இன்றி நிற்கும்.
சூர்ணி: அரன் சர்வ வியாபகன் (ஆதலின் தனது ஆணை யின் நீக்கமின்றி நிற்பன்).

Hara is omnipresent (therefore He stands inseparable from His command).

மேற்கோள்: நீக்கமின்றி நிற்குமன்றே.

Is it not so that He stands without interstice?

ஏது: அவன் ஏகானேக மிரண்டுமின்றிச் சருவ வியாபி யாய் நிற்றலான்.

. . . . because He stands all-pervasive without being either one or many.

3. Paśu : Sūtra 3

உளது	இலது	என்றலின்
'it is'	'it is not'	it is said
எனதுடல்	என்றலின்	ஐம்புலன்
'my body'	it is said	the five senses
ஒடுக்கம்	அறிதலின்	கண்படில்
dissolution	when it knows	in sleep
உண்டி	வினை	இன்மையின்
food	action	because they are not
உணர்த்த	உணர்தலின்	மாயா
as it is taught	it understands	māyā
இயந்திர	தனுவினுள்	ஆன்மா.
machine	within the body	the soul.

Interpretation :

There is a soul which exists separate from the body and from the instruments of the body, for the following reasons: 1. There is something which is able to say 'No' (to the proposition that there is a soul). 2. There is something which is able to say 'My body'. 3. There is something which knows the five sensations. 4. There is something which knows dreams. 5. There is something which knows in the state of sleep when the body does not eat or work. 6. There is something which is able to know when taught.

சூ. கண்.: இலது என்றலின் ஆன்மா உளது.

சூர்ணி: இல்லையென்கிற அறிவுடனே சொல்லுகையினாலே அறிவுயிர் உண்டு.

An intelligent soul exists because it says with knowledge that it (the soul) does not exist.

மேற்கோள்: ஆன்மா உளது.

The soul exists. . . .

ஏது: இலதென்றலின்.

. . . . because it says ‘ (There is) no (soul) ’.

பொழிப்புரை:[1] எவற்றினையும் அன்றன்றென விட்டு ஆன்மா இலதென்று நிற்பது உளதாகலின் அதுவே அவ்வான்மாவாம் என்றது.

That thing which remains saying (about) all things, ‘ It is not. It is not ’, and about the soul also, ‘ It is not ’—that thing itself is the soul.

சூ. கண்.: எனது உடல் என்றலின் ஆன்மா உளது.
சூர்ணி: எனது உடல் என்று பொருட்பிறிதின் கிழமையாகச் சொல்லுகையினாலே உடற்கு வேறாய் உயிர் உண்டு.

There is a soul which is different from the body because it says in a separate possessive sense that ‘(This is) my body ’.

ஏது: எனதுடலென்றலின்

Because one says, ‘ My body ’ . . . .

மேற்கோள்: ஆன்மா உளது.

.... the soul exists.

பொழிப்புரை: என் பதி என் மனையென்றாற்போல என் கை என் காலென நிற்பதுளதாகலின் அதுவே அவ்வான்மாவாம்.

There is indeed a soul because even as one says, ‘ My husband. My wife ’, so one says, ‘ My hand. My foot ’.

சூ. கண்.: ஐம்புலன் அறிதலினென்றது ஐம்புலனறிதலின் ஆன்மா உளது.

[1] The summary or gist.

சூர்ணி: ஐந்தையும் ஒருவனே அறிதலின், ஒவ்வொன்றை மாத்திரம் அறிகிற ஐந்திற்கும் வேறாய் உயிர் உண்டு.

The soul exists different from the five (senses) because it only understands all the five (senses).

ஏது: ஐம்புலனறிதலின் . . .

Because the five senses are known . . . .

மேற்கோள்: ஆன்மா உளது.

. . . . the soul exists.

பொழிப்புரை: ஐம்புலனாகிய சத்தப் பரிசரூப ரசகந்தங்களை இந்திரியங்கள் ஒன்றறிந்த தொன்றறியாமையின் இவ்வைந்தினாலும் ஐம்பயனும் அறிவதுளதாகலின் அதுவே அவ்வான்மாவாம்.

That itself is the soul which knows the five sense perceptions of the five senses, because the five senses, namely, sound, touch, form, taste and smell, do not understand what the other senses have perceived.

சூ. கண்.: ஒடுக்கம் அறிதலின் ஆன்மா உளது.

சூர்ணி: கனவுடலைவிட்டு நனவுடலிலே வருகையினாலே அக்கனவுடற்கு வேறாய் உயிர் உண்டு.

The soul exists different from the dream-body since it passes from the dream-body into the waking-state-body.[1]

ஏது: ஒடுக்கம் அறிதலின் . . .

Because the gradual sinking (of the senses) is perceived. . . .

மேற்கோள்: ஆன்மா உளது.

. . . the soul exists.

பொழிப்புரை: நனவின்கட் கனவு கண்டாம் என்றும் கண்டிலம் என்றும் நிற்பதுளதாகலின் அதுவே அவ்வான்மாவாம்.

That itself is the soul (which) stands in the waking state (and says), ‘We have dreamt’, or ‘We have not dreamt’.

[1] The sthūla, or gross material body with which the subtle body is invested and which the soul inhabits during the state when it is awake.

சூ கண்.: கண்படில் உண்டிவினை இன்மையின் ஆன்மா உளது.

சூர்ணி: நித்திரையிலும் பிராணவாயுத் தொழில் பண்ணவும் சரீரத்துக்குப் புசிப்புந் தொழிலும் இல்லாதபடியினலே, பிராணவாயுவுக்கு வேருய் உயிர் உண்டு.

The soul differs from respiration because in sleep there is not eating or activity to the body even though respiration takes place.

ஏது: கண்படில் உண்டிவினையின்மையின் . . .

Because in sleep food and activity are not . . . .

மேற்கோள்: ஆன்மா உளது.

. . . the soul exists.

பொழிப்புரை: ஒடுங்கினவிடத்து இன்பத்துன்பஞ்சீவனம் பிரகிருதிக்கின்மையின், ஒடுங்காதவிடத்து இன்பத்துன்பஞ் சீவியா நிற்பதுளதாகலின், அதுவே அவ்வான்மாவாம்.

Because pleasure, pain and movement are not in the body when the senses are restrained, and because pleasure, pain and movement are present when the senses are not restrained—that itself (which causes and lifts restraint) is the soul.

சூ. கண்.: உணர்த்த உணர்தலின் ஆன்மா உளது.

சூர்ணி: மறந்து மறந்து நினைக்கிறபடியினலே, மறவாமல் இருக்கிற அரனுக்கு வேருய் உயிர் உண்டு.

Because the soul forgets and remembers, and remembers only to forget, it is different from Hara Who never forgets.

ஏது: உணர்த்த உணர்தலின் . . .

Because (it) knows only when taught . . . .

மேற்கோள்: ஆன்மா உளது.

. . . the soul exists.

பொழிப்புரை: அவனறிந்தாங்கறிவனென்று அறிவிக்க அறிந்து உபதேசியாய் நிற்பதுளதாகலின் அதுவே அவ்வான்மாவாம்.

That itself is the soul which stands as the recipient of spiritual instruction, knowing only when taught (by Him) and saying, 'I will know even as He knows'.

சூ. கண்.: மாயா இயந்திர தனுவினுள் ஆன்மா உளது.

சூர்ணி: எல்லாத் தத்துவங்களுக்கும் வேறு வேறு பெயர் இருக்கையினாலே, அந்தந்தத் தத்துவங்களுக்கு வேறாய் உயிர் உண்டு.

The soul exists different from each of the evolutions of māyā [1] because each of the evolutions of māyā has a separate name.

மேற்கோள்: மாயா இயந்திர தனுவினுள் ஆன்மா உளது.

The soul exists inside of the māyā-machine-body. . .

ஏது: அவைதாம் வெவ்வேறு பெயர்பெற்று நிற்றலான்.

. . . because they (the evolutions of māyā or the tattvas) stand having received separate names.

B. The Attributes of . . .

1. Paśu : Sūtra 4

அந்தக்கரணம்	அவற்றின்	ஒன்று	அன்று அவை
the antaḥkaraṇas	of those	one	not those
சந்தித்தது	ஆன்மாச்	சகச மலத்து	உணரா(து)
meet	the soul	saha-ja mala	does not know
அமைச்சு	அரசு	ஏய்ப்ப	நின்று
the minister	the king	just like	stands
அஞ்சு அவத்தைத்தே.			
five avasthās.			

Interpretation :

The soul is not one of the inner organs.[2] As long as the soul is joined with āṇava mala alone, it cannot know anything; but as soon as it joins the inner organs, it receives

[1] The thirty-six tattvas.

[2] The antaḥkaraṇas, namely, manas which gathers sense-impressions, citta which stores or analyses them, buddhi which decides or discerns, and ahaṅkāra which concludes. As a unity, they form the four faculties of reason, the source-material for which comes through sense-impressions.

knowledge and experiences five stages.[1] The connection between the soul and the inner organs is similar to that between a king and his ministers.

சூ. கண்.: அந்தக்கரணம் அவற்றின் ஒன்று அன்று.

சூர்ணி: அந்தக்கரணங்களுக்கு உயிர் உடகூடினாலன்றித் தொழில் இல்லாதபடியினாலே அந்தக்கரணங்களுக்கு வேறாய் உயிர் உண்டு.

The soul differs from the antaḥkaraṇas because there is no work to the antaḥkaraṇas if the soul does not join (them).

மேற்கோள்: இவ்வான்மாவாவது அந்தக்கரணங்களாய் உள்ள மனோ புத்தி யகங்கார சித்தங்களில் ஒன்றன்று.

The soul is not one of the antaḥkaraṇas, namely, manas, buddhhi, ahaṅkāra, citta . . .

ஏது: அவை தாம் பிரகாசமாய் நின்றே அப்பிரகாசமாய் நிற்றலான்.

. . . because these stand as luminous (perceptive) and as non-luminous (a-perceptive).[2]

சூ. கண்.: (ஒன்றன்றாயினும்) சகச மலத்து உணராது (அமைச்சு அரசு ஏய்ப்ப) அவை சந்தித்தது ஆன்மா.

சூர்ணி: மல மறைப்பால் உயிருக்கு அறிவு இல்லை.

There is no knowledge to the soul because the malas hide it.

[1] Avasthās, or the state or condition in which the soul stands and learns. The type of knowledge that comes is dependent upon the number of tattvas to which the soul is attached.

[2] The terms are prakāśa and a-prakāśa. As instruments of knowledge, the antaḥkaraṇas are far more delicate than the five organs of sense. As such, the antaḥkaraṇas are said to be capable of perception. When compared to the soul, however, they are said to be incapable of perception or a-perceptive, since they can do nothing without the activation of the soul.

The five organs of sense make possible pāśa jñāna, or knowledge about the phenomenal world. The antaḥkaraṇas make possible paśu jñāna, or knowledge about the soul and its true nature. Pati jñāna, however, or the imprint of God's grace, is necessary for realization, and neither pāśa nor paśu jñāna can contribute this; although together they may lead up to it.

மேற்கோள்: இவ்வான்மாச் சகச மலத்தினால் உணர்வின்று

This soul has no knowledge on account of the saha-ja-mala (āṇava-mala) [1] . . . .

ஏது: அதுதான் ஞானதிரோதகமாய் மறைத்துக்கொண்டு நிற்றலான்.

. . . because it continues to stand hiding as the obscurer of jñāna.

சூ. கண்.: அமைச்சு அரசு ஏய்ப்ப நின்று அஞ்சு அவத்தைத்தே.
சூர்ணி: உயிர் மூன்று அவத்தைப்படும்.

The soul experiences three stages (avasthās).

மேற்கோள்: இவ்வான்மாச் சாக்கிரம் சொப்பனம் சுழுத்தி துரியம் துரியாதீதமாயுள்ள பஞ்சாவத்தைதனாய் நிற்கும்.

The soul experiences five avasthās, namely, jāgrat, svapna, suṣupti, turya, and turyātīta . . . .

ஏது: அதுதான் மல சொரூபத்தின் மறைந்து அரூப சொரூபியாய் நிற்றலான்.

. . . because the soul stands as formless and formed hid in the form of the malas.[2]

2. Pāsa: Sūtra 5

விளம்பிய	உள்ளத்து	மெய்	வாய்
that which is called	soul	body	mouth

கண்	மூக்கு	அளந்து	அறிந்து	அறியா
eye	nose	measuring	knowing	not knowing

[1] This is the state of kevala, where the soul is bound by āṇava alone. The state of sakala is where the soul is bound by āṇava, māyā, and karma; and the state in which the soul is free from all three is called the state of suddha.

[2] The second syllogism of this section teaches that the soul in the state of kevala is hid by the āṇava mala and accordingly exists without form. The reason why the soul experiences the five avasthās of section or syllogism three is that in the sakala avasthā it joins the thirty-six tattvas and through them works its way clear of the āṇava bond.

ஆங்குவைபோலத்	தாம் தம்	உணர்வின்	
just like that	they their	of perception	
தமியருள்	காந்தம்	கண்ட	பசாசத்து
among them	magnet	which sees	iron
அவையே			
just like that.			

Interpretation :

Although the five organs of sense know the five sensations through the help of the soul, they do not know themselves or the soul which makes it possible for them to know. In a similar way, although the soul knows the world (phenomena) through the help of God, it neither knows itself nor God Who makes it possible for it to know. Souls are active in the presence of God as iron filings are active in the presence of a magnet (which means that there is no change in God).

சூ. கண்.: விளம்பிய உள்ளத்து மெய் வாய் கண் மூக்கு அளந்து அறிந்து அறியா.

சூர்ணி: உயிராலே தத்துவங்கள் எல்லாம் தொழில் செய்யும்.

By means of the soul all the evolutions of māyā (the tattvas) act.

மேற்கோள்: ஐயுணர்வுகள் ஆன்மா வாலுணரும்.

The five organs of sense know by means of the soul. . . .

ஏது: அவற்றினால் ஆன்மா ஒற்றித்துக் காணினல்லது அவை ஒன்றையும் விடயியாவாகலான்

. . . . because nothing is apprehended by the organs of sense unless the soul (helps them).

சூ. கண்.: ஆங்கு அவைபோலத் தாம் தம் உணர்வின் தமியருள் காந்தம் கண்ட பசாசத்து அவையே.

சூர்ணி: அரனாலே உயிர்கள் எல்லாம் அறியும்.

All souls know through Hara alone.

மேற்கோள்: இதுவுந் தமது முதலாலே உணரும்.

Even this (the soul) will understand only by means of their First-One. . . .

ஏது: இவ்வான்மாத் தன்னாலே உணரும் இந்திரியங்களைப் போலத் தானுந் தன்னை உணராது நிற்றலான்.

. . . . because the soul is not conscious of itself even as the organs of sense which are conscious by means of the soul alone.[1]

3. Pati : Sūtra 6

உணர்	உரு	அசத்து	எனின்
perceived	the form	asat	if it is said
உணராதின்மையின்		இருதிறன்	
because it is not perceived		the two ways	
அல்லது	சிவசத்து	ஆமென	
neither	Śiva-sat	they are	
இரண்டுவகையின்	இசைக்கும்	மன்னுலகே.	
in two ways	will say	the people of the world.	

Interpretation :

Whatever is perceived as a definite object of sense is changeable.[2] That which cannot be perceived does not exist. God is neither the one nor the other. Hence, He is called Śiva-sat, which means that He can be known through grace-wisdom which He Himself imparts,[3] but not through human intelligence.[4]

சூ. கண்.: உணருரு அசத்தெனின் உணராது இன்மையின்.
சூர்ணி: உயிரறிவினாலே அறியப்பட்ட எல்லாம் அழியும்.

All that is known by the knowledge of living beings will vanish.

மேற்கோள்: அறிவினாலறியப்பட்ட சுட்டு அசத்து.

Perceptual knowledge is changeable (asat). . . .

[1] The five organs of sense are unable to know unless they experience things through the help of the soul. In the same way, the soul is unable to know except through the grace-wisdom of God which makes it possible for the soul to know. This process may be compared to the activity of the iron filings before a magnet.

[2] Asat.

[3] Pati jñāna or the imprint of Divine Grace.

[4] Pāśa and paśu jñāna.

ஏது: அவை தாம் பிரகாசமாய் நின்றே அப்பிரகாசமாய் நிற்றலான்.

. . . . . because perceptual knowledge is luminous (perceptive) and non-luminous (a-perceptive) (at one and the same time).

சூ. கண்.: இருதிறன் அல்லது சிவசத்து ஆம் என இரண்டு வகையின் இசைக்கும் மன் உலகே.

சூர்ணி: அப்பிரமேயமாக அறியப்பட்டவனே அரன்.

He who is known as that which is immeasurable is Hara.

மேற்கோள்: இவ்விரண்டு தன்மையும் இன்றி வாக்கு மனோதீத கோசரமாய் நின்ற அதுவே சத்தாயுள்ள சிவமென்றுணரற்பாற்று.

The changeless Śiva is He who stands without these two characteristics and Who is beyond speech, mind and the organs of sense. . . .

ஏது: பிரகாசத்தினுக்குப் பிரகாசிக்க வேண்டுவதின்மை யானும் அப்பிரகாசத்தினுக்குப் பிரகாசமின்மை யானும்.

. . . . because the luminous does not need anything to illuminate it, and the non-luminous has no illumination.[1]

II. Special Sūtras, 7–12

A. The Means or Method of Realization. . . .

1. The Necessity for the Soul to Realize Śiva: Sūtra 7.

யாவையும்	சூனியம்	சத்தெதிர்	ஆகலின்
everything	śūnya	in the presence of sat	hence

[1] A-prameya. The statement which says that Śiva is One Who is realized by knowledge which is not ascertained or proved (அப்பிரமேயமாக அறியப்பட்டவனே) is an important statement which helps to clarify the Śiddhānta conception of revelation. The steps are: 1. pāśa and paśu jñāna lead to the recognition that the soul is different from both the world and God; 2. pati jñāna unites the soul with God in the advaita relationship; 3. the teaching which emerges from such a realized soul constitutes revelation, because by virtue of the advaita relation that which the realized soul says is said by God; and 4. the Siddhāntin insists that such statements can never be contrary to reason or logical analysis.

சத்தே	அறியா(து)	அசத்து	இல்லது
sat	cannot perceive	asat	does not exist
அறியா(து)	இருதிறன்		
it cannot perceive	two-sided		
அறிவுள(து)	இரண்டலா		ஆன்மா.
knowledge which is	neither of the two		the soul.

Interpretation :

In the presence of God, Who is unchangeable, nothing has a reality of its own. Hence, God cannot perceive the changeable, and the changeable cannot perceive the Unchangeable.[1] That which perceives both is neither of them. The soul, therefore, which experiences both God Who is unchangeable, and the phenomenal world which is changeable, is called 'changeable-unchangeable'.[2]

சூ. கண். : யாவையும் சூனியம் சத்து எதிர் ஆகலின் சத்தே அறியாது.

சூர்ணி: அரன் பாசத்தை அனுபவியான்.

Hara does not experience bondage (pāśa).

மேற்கோள்: சத்தினிடத்து அசத்துப் பிரகாசியாது

In the presence of sat,[3] asat cannot shine . . . .

ஏது: மெய்யினிடத்துப் பொய் அப்பிரகாசமாய் நிற்றலான்.

. . . . because in the presence the eternal the false-eternal stands as non-luminous.

சூ. கண். : அசத்து இலது அறியாது.

சூர்ணி: பாசம் அரனை அனுபவியாது.

Pāśa does not experience Hara.

மேற்கோள்: அசத்தினுக்கு உணர்வின்றி

Asat has no innate intelligence . . . .

[1] Asat : changeable ; sat : unchangeable.

[2] Sat-asat.

[3] Sat is that which exists through all times and is imperishable. Asat is that which perishes and is changeable. Sat is the permanent, asat the impermanent.

ஏது: அதுதான் நிரூபிக்கில் இன்றாகலான்.

. . . . because that (asat) when proved does not exist.

சூ. கண்.: இருதிறன் அறிவு உளது இரண்டலா ஆன்மா.
சூர்ணி: உயிர் அவ்விரண்டனையும் அனுபவிக்கும் (அல்லது உயிர் அவ்வரனை அடையும், அனுபவிக்கும்).

The soul enjoys both of these (or the soul realizes Ḥara and enjoys (Him)).

மேற்கோள்: இருநிறன் அறிவு உளது இரண்டலா ஆன்மா.

The soul which is neither of these has two-sided knowledge.

பொழிப்புரை: இவ்விரண்டனையும் அறிவதாய் உபதேசியாய் நின்ற அவ்வறிவு இரண்டன்பாலு முளதாய உள்ள அதுவே அவ்வான்மாவாம்.

The knowledge (or intelligence) which knows both of these (sat and asat), and the knowledge which stands as the recipient of spiritual instruction, and that which exists in these two (sat and asat)—that is the soul.

2. Siva's Manifestation to the Ripened Soul as a Human Guru: Sūtra 8

ஐம்புல
the five organs of sense

வேடரின்
just like the savages

அயர்ந்தனை
forgetting

வளர்ந்தெனத்
growing up

தம் முதல்
their First-One

குருவுமாய்த்
(appearing) as Guru

தவத்தினில்
through tapas

உணர்த்தவிட்டு
made known

அன்னியம்
strangeness

இன்மையின்
not being there

அரன்
Hara

கழல்
feet

செலுமே.
will reach.

Interpretation:

As a result of religious austerities[1] performed in previous births and continued in the present, Śiva, Who has been guiding the soul through the kevala[2] and sakala[3] states at all times, now manifests Himself to the soul as a human guru and says, 'You are like one who is caught by a gang of hunters, namely, the five senses. You have even become like the hunters themselves.' Through this experience, the soul comes to know itself and God and realizes its advaita[4] relationship with Him.

சூ. கண்.: தவத்தினில் உணர்த்த.
சூர்ணி: உயிருக்கு நல்லறிவு தவத்தினாலேயே வரும்.

Real knowledge will only come to the soul by tapas alone.

மேற்கோள்: இவ்வான்மாக்களுக்கு முற்செய்தவத்தான் ஞானம் நிகழும்.

Jñāna will shine to these souls on account of the tapas they did in a previous birth . . . .

ஏது: மேற் சரியை கிரியா யோகங்களைச் செய்துழி நன்னெறியாகிய ஞானத்தைக் காட்டியல்லது மோக்ஷத்தைக் கொடாவாகலான்.

. . . . because (God) will not give mokṣa unless (souls) show jñāna as a good path when doing caryā, kriyā, and yoga.[5]

சூ. கண்.: தம் முதல் குருவுமாய் (உணர்த்த).
சூர்ணி: உயிருக்குச் சற்குருவாய் வருவது அரனே.

He Who comes as the true teacher (guru) to the soul is Hara Himself.

[1] Tapas.

[2] Kevala is the state where the soul is bound by āṇava alone.

[3] Sakala is the state where the soul is bound by āṇava, māyā and karma.

[4] The advaita relationship here postulated is the Siddhānta version of it. Whereas Śaṅkara interpreted the relationship as one of complete identity, the Siddhāntin interprets it as a union of two separate entities and compares it to the resultant obtained by mixing salt and water. The two are one in union although both are distinct realities.

[5] Pāśa and paśu jñāna.

மேற்கோள்: இவ்வான்மாக்களுக்குத் தமது முதல்வனே குருவுமாயுணர்த்தும்.

God Himself as Guru will cause these souls to know . . . .

ஏது: அவன் அன்னியமின்றிச் சைதன்னிய சொரூபியாய் நிற்றலான்.

. . . . because without being separate, He stands as the embodiment of intelligence.

சூ. கண்.: ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்து.

சூர்ணி: உயிர் பஞ்சேந்திரியங்களைப் பற்றுகையினாலே தன்னையும் அறியமாட்டாது.

The soul when in union with the five senses does not know even itself.

மேற்கோள்: இவ்வான்மாக்கள் ஐயுணர்வுகளான் மயங்கித் தம்மையுணரா.

Souls do not know themselves, being deluded by the five organs of sense . . . .

ஏது: அவை தாம் பளிங்கிலிட்டவன்னம்போல, காட்டிற்றைக் காட்டி நிற்றலான்.

. . . . because souls reflect that which is shown to them just as the crystal reflects the colour which is placed near it.

சூ. கண்.: விட்டு அன்னியமின்மையின் அரன் கழல் செலும்.

சூர்ணி: உயிர் பஞ்சேந்திரியங்களிலே பற்றற்றால் தன்னையும் அறியும்.

The soul will know itself when it is released from the five senses.

மேற்கோள்: இவ்வான்மாத் தன்னை இந்திரியத்தின் வேறுவான் காணவே தமது முதல் சீபாதத்தையணையும்.

The soul reaches the feet of the First-One when it knows itself to be different from the senses . . . .

ஏது: ஊசல் கயிற்றால் தாய் தரையே யாந்துணையான்.

. . . . . because when the rope of the swing breaks, the one who swings can only reach the ground.

3. The Method by which the Soul may be thus Ripened: Sūtra 9

ஊனக்கண் பாசம் உணராப் பதியை
the eye of flesh pāśa will not know pati

ஞானக்கண்ணினிற் சிந்தை நாடி
with the help of the jñāna-eye the intellect chooses

உராத்துனைத்தேர்த்தெனப் பாசம் ஒருவத் தண்
as the mirage pāśa to get rid of cool

நிழலாம் பதி விதி எண்ணும் அஞ்செழுத்தே.
shade pati law will know the five letters.

Interpretation :

The soul which is unable to realize Śiva through human understanding[1] must realize Him through Divine Wisdom.[2] When it so knows Him, the phenomenal world will appear as an illusion or a mirage.[3] The soul then realizes the cooling shade of the presence of God. (In order that the soul may not revert to the world) it should concentrate on the five-lettered *mantra* (Namaś-śivāya) according to Law.[4]

சூ. கண்.: ஊனக்கண் பாசம் உணராப் பதியை ஞானக் கண்ணினின் சிந்தை நாடி.

சூரணி: உயிர் அரன் ஞானத்தினாலேயே அரனைக்காணும்.

The soul only with the jñāna of Hara will perceive Hara.

மேற்கோள்: அம்முதலை ஞானக்கண்ணாலே காண்க

Perceive that First-One with the eye of jñāna alone. . . .

ஏது: அவன் வாக்கு மனாதீத கோசரமாய் நிற்றலான்.

. . . because He stands beyond the reach of speech, mind and the organs of sense.

[1] Pāśa and paśu jñāna.

[2] Pati jñāna.

[3] The concept of illusion must not be taken in a Vedantic sense because there is reality behind the Siddhānta concept. Siddhānta māyā always remains an 'existing thing'—an uḷ-poruḷ.

[4] The Vedas and the Śaiva Āgamas.

சூ. கண்.: உராத்துணைத் தேர்த்து எனப் பாசம் ஒருவத் தண் நிழலாம் பதி.

சூர்ணி: உயிர் பாசத்திலே பற்றற்றால் அரன் வெளிப் படுவன்.

Hara will appear when the soul is released from pāśa.

மேற்கோள்: அசத்தாயுள்ள வன்னபேதங்களை அசத் தென்று காண உளதாய் நிற்பது ஞானசொரூப மென்றுண ரற் பாற்று

It should be known that the form of jñāna is that which helps one to know the unreal colours as unreal. . . .

ஏது: அசத்தாயுள்ள பிரபஞ்சத்தை அசத்தென்று காண உளதாய் நிற்பது ஞானசொரூபமென்றது வேற்றியல்பாகிய வன்ன பேதங்களை வேற்றியல்பென்று கண்டு கழிப்பின் உள தாய் நிற்பது படிக சொரூப மாந்துணையான்.

. . . because when the soul sees the asat world as asat, that which remains is the form of jñāna, just as that which remains is the form of the mirror when (someone) sees and separates different colours as different.

சூ. கண்.: விதி எண்ணும் அஞ்செழுத்தே.

சூர்ணி: பஞ்சாக்ஷர செபம் பண்ணினால் வாசனாமலம் போம்.

The vāsanā mala[1] will disappear if (the soul) prays (repetitiously) the pañcākṣara.

மேற்கோள்: இவ்விடத்து ஸ்ரீ பஞ்சாக்கரத்தை விதிப்படி உச்சரிக்க

The Sri Pañcākṣara should be repeated according to the rubric. . . .

ஏது: இவ்வான்மாக்களுக்கு ஞானம் பிரகாசித்தும் அஞ் ஞானத்தை வேம்பு தின்ற புழுப்போல நோக்கிற்றை நோக்கி நிற்குமாகலின், அது நீக்குதற்கெனக் கொள்க.

. . . because even though souls have attained jñāna, they tend to see the a-jñāna which they (formerly) saw,

[1] An obscuring principle, being the result of an attenuated and sterile form of prārabdha.

just as the worm which feeds on the bitter margosa (returns to it even after feeding on sugar cane)—to get rid of that (the pañcākṣara is prescribed).

B. The Benefit of Realization. . . .

1. The Removal of Pāsa: Sūtra 10

அவனே	தானே	ஆகிய	அந்நெறி
he alone	he himself	becomes	that way
ஏகனாகி	இறை பணி நிற்க		
to be one	to be in the service of God		
மல மாயை	தன்னொடு	வல்வினை	இன்றே.
mala māyā	with	strong karma	they will go.

Interpretation ;

The moment when the soul realizes that Śiva has always stood in an advaita relation with itself and that Śiva has been and is thereby the Prime-Mover of all, [1] and when the soul accordingly makes its adjustment by surrendering itself to His will, āṇava māyā and karma will disappear. [2]

சூ. கண்.: அவனே தானே ஆகிய அந்நெறி ஏகன் ஆகி.
சூர்ணி: அரனுடன் ஒன்றாகி நில்.

Be at one with Hara.

மேற்கோள்: பரமேசுவரன் இவ்வான்மாவாய் நின்ற முறைமையான் அவனிடத்து ஏகனாகி நிற்க

Be at one with Him just as Paramesvara is at one with the soul. . . .

ஏது: அவ்வாறு நிற்கவே யானெனதென்னுஞ் செருக்கற்று அவனது சீபாதத்தை யணையுமாகலான்.

. . . because when (the soul) stands thus it loses the pride of 'I' and 'mine' and joins the feet of God.

[1] Śiva always stands in advaita relation to the soul. By virtue of this, He is the Prime-Mover behind pāśa and paśu jñāna as well as the Prime-Mover of pati jñāna. The recognition or insight of this relationship is called realization.

[2] No motion is implied in the process, any more than motion is implied in cognition or recognition.

சூ. கண்.: இறை பணி நிற்க மல மாயை தன்னொடு வல்வினை இன்றே.

சூர்ணி: உன் தொழிலெல்லாம் அரன்பணி என்றே கொள்.

Consider all your action as the action of Hara.

மேற்கோள்: இறைபணி வழுவாது நிற்க

Do not fail to do the command of God. . . .

ஏது: அவனருளாலல்லது ஒன்றையுஞ் செய்யானாகவே அஞ்ஞான கன்மம் பிரவேசியாவாகலான்.

. . . because, since (the soul) does nothing except by His grace, a-jñāna and karma do not enter (it).

2. The Realization of Siva: Sūtra 11

காணும்	கண்ணுக்குக்	காட்டும்	உளம்	போல்
to the eye	which sees	will show	the soul	just like

காண	உள்ளத்தைக்	கண்டு	காட்டலின்
to see	the soul	seeing	as is shown

அயரா அன்பின்	அரன்	கழல்	செலுமே.
in ceaseless love	Hara	feet	will reach.

Interpretation:

The soul realizes its inseparable union with Śiva through ceaseless love, love which comes to the soul as soon as it knows that it is Śiva Who makes it possible for the soul to see in the same way as the soul makes it possible for the eye to see.

சூ. கண்.: காணும் கண்ணுக்குக் காட்டும் உளம்போல் காண உள்ளத்தைக் கண்டு காட்டலின்.

சூர்ணி: ஞானிக்கு வருகிற விடயங்களை அரனே அனுபவிப்பன்.

It is Hara Who experiences that which comes to the jñānī.

மேற்கோள்: அவனும் அவற்றது விடயத்தை யுணரும்

And He understands the experience of souls. . . .

ஏது: இவ்வான்மாக்கள் அவனையின்றி யமைந்து ஒன்றையும் விடயியாவாகலான்.

. . . . because the souls do not stand without Him; nor do they experience apart from Him.

சூ. கண்.: (அதனை) அயரா அன்பின் அரன் கழல் செலுமே.
சூர்ணி: அவனை மறவாமல் அன்பு இருந்தால் அவ்விடத்திலே ஐக்கியமாய்ப் போவன்.

Where there is love without forgetting Him there (the soul) gets united.

மேற்கோள்: இனிப் பத்தியினுன் மறவாதேத்த அவனது சீபாதத்தை யணையும்.

Now, if without forgetting he (the jñānī) praise Him through bhakti, he will join the blessed feet of Hara. . . .

ஏது: அவன் அன்னியமின்றிச் செய்வோர் செய்திப்பயன் விளைத்து நிற்றலான்.

. . . . because He gives the fruit of the actions of those who are not different from Him.

3. The Course the Realized Soul should Follow in order to Retain the State of Realization: Sūtra 12

செம்மலர்	*நோன்*	*தாள்*	*சேரல்*	*ஒட்டா*
the red lotus	strong	feet	joining	prevents
அம்மலம்	*கழீஇ*	*அன்பரொடு*	*மரீஇ*	
that mala	getting rid of	with bhaktas	in the company of	
மால்	*அற*	*நேயம்மலிந்தவர்*	*வேடமும்*	
ignorance	when lost	great devotees	form and	
ஆலயம்	*தானும்*	*அரன்*	*என*	*தொழுமே.*
temple	also (itself)	Hara	this is	worship.

Interpretation:

The soul should remove even the smell of the three malas [1] which has been hindering it from uniting itself with the Lotus Feet of God, should associate with Śiva-jñānīs in the temple, and should worship the Śiva-liṅga and the form of the Śiva-jñānī [2] even as he would Śiva Himself.

சூ. கண்.: செம்மலர் நோன்றாள் சேரல் ஒட்டா அம்மலம் கழீஇ.

சூர்ணி: மும்மலங்களையுங் களைக.

Get rid of the three malas.

மேற்கோள்: ஆணவ மாயை கான்மியமென்னும் மலங்களைக் களைக.

Get rid of the three malas, namely, āṇava, māyā and karma. . . .

ஏது: அவை தாம் ஞானத்தை யுணர்த்தாது அஞ்ஞானத்தை யுணர்த்து மாகலான்.

. . . . because these do not cause (the soul) to understand jñāna but they cause (it) to understand a-jñāna.

சூ. கண்.: அன்பரொடு மரீஇ.

சூர்ணி: சிவஞானிகளுடனே கூடுக.

Associate with Siva-jñānīs.

மேற்கோள்: சிவபத்தர்களோடு இணங்குக.

Be friends with Śiva-bhaktas. . . .

ஏது: அல்லாதார் அஞ்ஞானத்தை யுணர்த்து வராகலான்.

. . . . because others (who are not Siva-bhaktas) will teach a-jñāna.

சூ. கண்.: மால் அறநேயம் மலிந்தவர் வேடமும் ஆலயந் தானும் அரன் எனத் தொழுமே.

[1] Āṇava, māyā and karma.

[2] The word 'Śiva-jñānī' includes the tiruveṣam, namely, (1) the vibhūti or sacred ashes, (2) beads or anything used in prayer or to repeat mantras, and (3) the holy dress of the guru. The first two are the important ones.

சூர்ணி: சிவஞானிகளையும் சிவலிங்கத்தையும் சிவனெனவே தேறி வழிபடுக.

Understand and worship Śiva-jñānīs and Śiva-liṅgas as Śiva Himself.

மேற்கோள்: பத்தரது திருவேடத்தையுஞ் சிவாலயத்தையும் பரமேசுவரனெனக் கண்டு வழிபடுக.

The sacred appearance (tiruvēṣa) of the bhaktas and the temple—think of and worship these as Parameśvara Himself. . . .

ஏது: அவன் மற்றிவ் விடங்களிற் பிரகாசமாய் நின்றே அல்லாதவிடத்து அப்பிரகாசமாய் நிற்றலான்.

. . . . because He shines in these places while in other places He does not shine.

சூ. கண்.: ஒழிவு.
சூர்ணி: வழிபடாமையை ஒழிக.

Get rid of non-worshipping.

மேற்கோள்: இவ்விடங்களின் வழிபடுக.

Worship in these places. . . .

ஏது: நரம்பு நாடி முதலானவற்றைத் தானதுவாய்வரும் புருடன் அவையாகாவாறு அப்புருடனு மாகலான்.

. . . . because the puruṣa who is made up of nerve, pulse, and other constituents is not there, although the puruṣa is there.

C.—COMMENTARY

PART I: General Sūtras, 1-6

SŪTRA 1 · PROOF FOR THE EXISTENCE OF PATI

The Sages say that the world which is perceived as 'he', 'she', and 'it' is subject to the cyclical process of evolution, existence in form and involution. The Agent of involution is likewise the Agent of evolution, because the world must evolve by the power of the one Who caused it to disappear. The world evolves in order that the āṇava mala of souls may be worn away.

The operation of logic in the formation of the Śaiva Siddhānta philosophy is seen most clearly in the *Śiva-jñāna-bodha*, where inference follows inference in a march of causal succession. According to the Siddhānta, however, philosophy as such does not claim to have its origin in mere logic. On the contrary, the conclusions are reached as ' . . . a result of spiritual experience or realization . . . ',[1] an experience which never arises from human reason but which is never contrary to it. Thus it is that the *Bodha* begins with the teaching of the Sages; for they alone can reveal the 'realized' truth.

The sage to whom the Siddhānta owes the most is Meykaṇṭa-deva, the author of the *Bodha*, and a man of unique ability. For Meykaṇṭa was a master of chain-reasoning, who was able to summarize his spiritual experience within the compass of forty lines of Tamil poetry. He divided these forty lines into twelve sūtras, which in this case is a sort of code language. Meykaṇṭa further divided the twelve sūtras into separate divisional sentences using the exact words of the sūtra itself.[2] Then he re-worded them in a kind of easy prose, setting forth the purport of each divisional sentence.[3] Years later,[4] the great commentator of

[1] Preface, 1945 edition of the *Śiva-jñāna-bodha of Meykaṇṭa-deva* (The Gñānsambandam Press, Dharmapūram), p. 1.

[2] Sūtra-kaṇ-aḷivu.

[3] Cūrṇikā—a particular style of expression. It expresses in a short sentence the substance of the whole argument. Pillai, J. M. Nallaswami, *The Śiva-jñāna-bodha*, p. 6, 1945 edition.

[4] Śiva-jñāna-muni was a celebrated ascetic of the Tiru-v-āvatūrai mutt, 18th c. (died A. D. 1785). *U. M. Tamil Lexicon*, p. 1443.

the *Bodha*, Śiva-jñāna-muni, took the thirty-nine divisions of Mey-kaṇṭa-deva and placed them in the form of syllogisms, giving he entire work a seriated logical sequence.

Part I of the *Śiva-jñāna-bodha* is made up of sūtras one to six inclusive. The first three contain proofs for the existence of pati, paśu, and pāśa. The next three outline the attributes of paśu, pāśa, and pati.

Part II contains sūtras seven to twelve inclusive. Sūtra seven deals with the necessity for the soul to realize pati; Sūtra eight, with the fact that Śiva manifests Himself to the ripened soul as a human guru; Sūtra nine, with the religious practices through which the soul may be ripened. Sūtras ten and eleven teach the benefits which attend careful adherence to religious practices outlined in sūtra nine. These are the removal of pāśa and the realization of Śiva. Sūtra twelve outlines the course which the realized soul should follow in order to retain the state of release.

SECTION 1: *The World is Subject to a Threefold Process*

Meykaṇṭa-deva's apologetic for the three eternal uncreated realities of pati,[1] paśu[2], and pāśa[6] begins with the concept which says that the phenomenal world as a whole is subject to the same cyclical process of evolution, existence in form and involution, to which all the parts of which it is composed are subject. His argument is based upon the reality of the world, 'reality' here being used for the Tamil word 'uḷ-poruḷ'.

By definition, an uḷ-poruḷ is something which appears, by virtue of which it is said to exist. In contradistinction, an il-poruḷ never appears, by virtue of which it is said not to exist. A further Siddhānta inference is that whatever has a visible form must be subject to the laws of origin, existence and end. On the other hand, that which has no form by which it can become manifest is a mere fancy, like the 'horn of a hare' or 'flowers of the atmosphere'.[3] It is a non-reality—something which *isn't*, and which, therefore, never appears.[4]

[1] *Śiva-jñāna-bodha*, sūtra 1, section 3.
[2] Ibid., section 2.
[3] Pope, G. U., *The Tiruvāçagam*, note xii, p. lxxvii.
[4] *Siddhi*, Svapakṣa, II: 6.

Meykaṇṭa reasons that the world can be perceived. The consequence is that the world has origin, existence and end; for these are the three processes applicable to all perceived objects.

This fact of 'reality behind appearance' forms the basis for the first sentence of the sūtra, which says, 'The Sages say that the world . . . . is subject to the cyclical process of evolution,[1] existence in form[2] and involution.'[3]

When Śiva-jñāna-muni develops this section, he places it in the following syllogism:

The Proposition Stated[4]:

Here, the world which exists and which is pointed out as 'he', 'she', and 'it' has origin (evolution), existence and involution (destruction) . . . . .

The Ground or Reasons:

. . . . . because origin and end is only of that which is.

In order to establish his assumption, Śiva-jñāna-muni uses a a logical device which, although acceptable to the Siddhāntin, is rejected by some other schools of Indian thought. This device is a deduction which extends from the parts to the whole. In the case of Śiva-jñāna-muni, this is perfectly justifiable, because he accepts the validity of analogous reasoning, which is, as we have seen (page 23), parallel reasoning where one statement is found to be true by direct perception and where another statement is *assumed* to be true because it forms a parallel or an analogy.

In this particular case, the analogy extends from the individual parts which comprise the phenomenal world to the phenomenal world as a whole, the parallel being that even as the individual parts are subject to birth, life and death, even so the phenomenal world as a whole is subject to the same. The Lokāyata or Materialist does not accept this, because he cannot see the justification for assuming, just because particular objects come into existence and disappear, that the same is true of the world as a whole.[5]

[1] Ut-patti. [2] Sthiti. [3] Nāśa.

[4] This syllogism is directed against Pūrva-mīmāṃsā and Materialism, both of which deny cyclical change relative to the phenomenal world. See சித்தாந்த சாத்திரம்—மூலமும் உரையும், p. 12.

[5] *Siddhi*, Svapakṣa, I: 2. The Lokāyata accepts nothing but direct perception and refuses to accept inference or anumāna. In I : 10, the Pūrva-mīmāṃsā statement is found. Both say that there is no reason for believing that the world is ever destroyed because no one ever saw it happen.

The Siddhāntin, however, does begin with the parts; and as soon as the word 'parts' is mentioned, three reasons emerge which prove that the major assumption is true. The first lies in the word 'parts' itself; for the parts which make up the phenomenal world consist of things masculine, feminine and neuter, all of which experience a threefold change. The phenomenal world as it exists in appearance, therefore, cannot be an entity, since by definition an entity cannot be composed of parts. Neither can an entity undergo change, for change occurs only in that which is composed of parts.[1]

The second observation is that the parts which comprise the phenomenal world are non-intelligent (jaḍa). Only the intelligent is ultimately real. The non-intelligent, therefore, can never be real in the sense of being permanent. It must undergo change.

The third observation is that the parts are the objects of definite perception or physical consciousness which, like all objects of physical consciousness, will disappear, since everything subject to perception is likewise subject to change.

The conclusion reached, therefore, is that the phenomenal world is not real in the sense of being permanent. Rather, it is subject to the same cyclical change as that to which all its component parts are subject. An analogous example is found in a family of fruits such as the mango. Various varieties of mango appear during a given month. They stay for a time. Then, during a succeeding month, they disappear. This seasonal appearance and disappearance of certain fruits is similar to the seasonal and cyclical appearance and disappearance of the phenomenal world.[2]

SECTION 2: *The Postulates of Māyā and God*

If the genius of the phenomenal world consists in cyclical change, two further inferences emerge, namely, those of māyā and God. The inference of māyā arises from the question, 'From what does the world evolve; and, for what purpose?' This, at least, is the sum and substance of the sūtra-kaṉ-aḷivai, which says, 'Evolution (birth), existence, and involution (death) are the

[1] This is in line with the doctrine of sat-kārya-vada, which teaches that change cannot occur in that which cannot be further analysed, and its converse that change can and does occur in that which can be further analysed.

[2] *Siddhi*, Svapakṣa, I: 9.

result of the malas '; for, even though the mala to which particular reference is here made is the mala of māyā, the mala of āṇava or inherent ignorance is likewise implied. The mala of māyā is used to remove the mala of āṇava, even as fuller's earth is used to remove dirt from clothes.

The inference of God emerges from the question, 'Who causes māyā to pass through cyclical change?', the answer to which is in the cūrṇikā which says, 'This is done by Hara (or Śiva)'. Hence, the parallel is carried one step farther, for even as the washerman washes all clothes clean by mixing them with fuller's earth, so the Ancient of Days removes the mala of āṇava with the mala of māyā.[1]

Śiva-jñāna-muni's division of this section contains three syllogisms. The first establishes the fact of māyā. The second, the fact that there is Someone who guides māyā. And the third, the fact that this Someone is none other than the god of the Śaivites.

The syllogism which postulates māyā reads :

The Proposition Stated:

The world is . . .

The Ground or Reason:

. . . because there is no origin to that which is not (an il-poruḷ).

It is not at all surprising that Meykaṇṭa-deva and Śiva-jñāna-muni found it necessary to establish the reality of the phenomenal world before they established the existence of God. Methodologically, this made it possible for them to mediate their experience to others, for the origin of their apologetic lay in that which they and others perceived—the most common and persistent perception being cyclical change. If, therefore, one were able to follow these two in applying the cyclical change of the parts to that of the whole, one would need to follow them in their postulate of māyā as well, because it would be necessary to find an entity from which the parts came and into which they returned. The next step would likewise be easy, since it could be shown quite reasonably that this process needed Someone to keep it going.[2]

[1] *Siddhi*, Svapakṣa, II: 52.

[2] The Siddhāntin knew that the Materialist denied God because he denied the possibility of cyclical universal rhythm. For the Siddhāntin, the very essence of phenomenal existence *is* rhythm.

As we have seen, Meykaṇṭa-deva's argument for māyā is based on the doctrine of sat-kārya-vāda, which distinguishes very clearly between what it calls an 'uḷ-poruḷ' or 'an existing thing' and an 'il-poruḷ' or 'non-existing thing'. According to this doctrine, an uḷ-poruḷ may exist in either of two forms. It may exist in a state of formlessness,[1] in which case it is said to exist in the state of cause;[2] or it may exist in a state of form,[3] in which case it is said to be in the state of effect.[4]

When the doctrine of sat-kārya-vāda is applied to phenomena, it is seen that the world is a reality or an uḷ-poruḷ. For the appearance of the phenomenal world is consistent, a phenomenon upon which all physical science rests. It is continuous, even as geology shows. It is universal, for all men everywhere make similar deductions and arrive at comparable conclusions.

As a reality, the phenomenal world is subject to the same cyclical change to which every 'existing thing' is subject. This includes evolution, existence in form or appearance, and involution.

As soon as one asks, 'From what does the phenomenal world evolve? In what does it exist? And into what does it involve?', the answer is, 'Māyā'. Māyā, therefore, is postulated as an eternal, uncreated reality, a reality which may exist either in the state of form (kārya) or in the state of formlessness (kāraṇa). Since one is able to perceive the phenomenal world, it exists in the state of kārya māyā. It made its appearance from formless or kāraṇa māyā, and at the time of the general dissolution (saṃhāra), will make its disappearance into the same once again. Kāraṇa māyā, therefore, is equal to the principle, the source, the cause or the origin of things; while kārya māyā is the effect or result.

Appearance or evolution, therefore, means the change through which the phenomenal world passes as it goes from the state of formlessness or cause [5] into the state of form or effect, .[6] Disappearance or involution means the change through which it passes when it goes from the state of form or effect back into the state of formlessness or cause. The phenomenal world, like every other 'existing thing', reappears in the same form as it had before it was reabsorbed [7]. The analogy that is cited comes from the life of the plant, since the type of plant that is embedded in the

[1] Without rūpa. [2] Kāraṇa. [3] Rūpa. [4] Kārya.
[5] Kāraṇa. [6] Kārya. [7] See charts.

seed is the type of plant that sprouts when the seed is planted.[1] The inference of God emerges from the inference of māyā. For the question arises: 'Does māyā in and of itself possess the power to carry out these three processes of evolution, existence in form and involution? Or, is there a guiding Someone behind it all?' Whereas the Sāṅkhya philosophy says that māyā does possess this power, the Siddhāntin answers thus:

The Proposition Stated :

The world has a Maker. . . . [2]

The Ground or Reason :

. . . . . because that which is cannot be made without a Maker. [3]

The God of the Siddhāntin, therefore, is postulated by means of the old cosmological argument, which says that a book requires an author; a watch, a jeweller; and a universe, a Prime Mover. For the phenomenal world which man perceives is non-intelligent (jaḍa) and exists in the state of form or effect (kārya). In order to produce an effect, it is necessary to have three causes (kāraṇas): 1. a primary or material cause, [4] 2. a secondary or instrumental cause, [5] and 3. an efficient cause. [6] The material cause of a pot is clay; the instrumental cause, the potter's stick or wheel: the efficient cause, the potter himself. In like manner, the material cause of the phenomenal world is māyā; [7] the instrumental cause, the śakti or energy of God; and the efficient cause, God Himself.[8]

God, however, is a nebulous term which men use for anything that is higher than themselves and to whom they give obeisance. The outstanding gods of South India during the thirteenth century were Brahmā, the creator; Viṣṇu, the preserver; and Rudra, the destroyer. Ordinarily, these three would have existed side by side without much question of inferiority and superiority. The

[1] See மெய்கண்டநூல்கள் by நாராயணசாமி முதலியார், 1936 (Śaiva Siddhānta Publishing Works), Sūtra 1, section 2, pages 73-80.

[2] '"Die Welt hat einen Agens." Diese Behauptung ist gerichtet gegen den Einwurf der Samkhya-Schule, die lehrt: "Die als Realitat gekennzeichnete Welt ensteht von selbst aus ihrer causa materialis und geht von selbst in sie unter. Sie hat keinen Agens als causa efficiens notig."' Schomerus, op. cit., p. 44.

[3] *Siddhi*, Svapakṣa, I: 29. [4] Mūtaṟ-kāraṇa. [5] Tuṇai-k-kāraṇa.

[6] Nimitta-kāraṇa. [7] *Siddhi*, Svapakṣa, I: 14. [8] Ibid., I: 18.

Buddhist and the Jain, however, placed each religious group on its mettle. The conflict that arose encouraged each sect to maintain its own faith which, in turn, gave rise to the urge for domination.[1]

In the face of this controversy, Meykaṇṭa-deva clinched the Śaivite position by saying that the phenomenal world reappears by the power of the One Who caused it to disappear. The reason is obvious: the origin of the world is only by means of the One Who ends it because he ended it.[2]

SECTION 3: *Śiva is Supreme*

If one accepts this, one must accept the final conclusion as well. This says that *only* He Who causes involution to be accomplished is the First or the Supreme God. Meykaṇṭa's easy rendering interprets this to mean that the other two, namely, Brahmā and Viṣṇu, are subject to the three processes. They, like all else, appear, continue for a time, and then disappear.

Śiva-jñāna-muni's syllogistic form of this reads :

The Proposition Stated:

There is no origin except in dissolution. . . . .

The Ground or Reason:

. . . . because it (evolution) becomes dissolved there (in involution). [3]

There were those in South India during the thirteenth century who said that, because of the complexity of the world, a number of gods were needed to carry out the functions of evolution, existence in form, and involution.[4] 'True,' replied the Siddhāntin; 'there *are* various gods for the various functions. Brahmā *does* bring the world into the state of appearance from formless māyā. Viṣṇu *does* preserve the world as it exists in

[1] Kingsbury and Phillips, *Hymns of the Tamil Śaivite Saints*, p. 4.

[2] *Śiva-jñāna-bodha*, syllogism 2.

[3] The universe of soul that has finite perception is dependent upon Him Who causes reabsorption and Who has no such finite perception (சட்டுணர்வு). Finite perception is a sign of dependence, whereas absence of it is a sign of independence. Hence, it follows that, even in the case of actions done by finite souls, the Supreme Being is to be credited with the power to actuate, that is, He is indirectly the efficient cause, and souls are only His agents or instruments.

[4] அநேக ஈசரவாதிகள்.

its state of effect or formed māyā. Rudra *does* cause the world to pass from its state of effect back into its state of cause in formless māyā. These, however, bear the same relationship to Śiva as ministers do to a king. Brahmā, Viṣṇu, and Rudra are the ones who do. Śiva is the One Who causes them to do. They act. Śiva actuates.[1] These other gods are, in other words, merely śaktis or energies of Śiva which appear as many, but which in reality are nothing more than subdivisions of the one supreme energy which is the Śiva śakti.[2] From eternity, therefore, there have been ever so many Brahmās, Viṣṇus, and Rudras; for at the time of the general dissolution[3] all three are reabsorbed into formless māyā. At this end of time, Śiva alone remains; for He is the destroyer of all.[4] When the world is brought back from its state of cause into its state of effect, other Brahmās,[5] Viṣṇus and Rudras will appear. Śiva is the First God. Other than He, no true god exists.'

The *Siddhi* says: 'Those skulls in his necklace are the skulls of successive Brahmās, each of whom died after a life lasting many ages.'[6] This means that while other gods come to their end, Śiva remains eternal and unchanging.

Māṇikka-vācakar sings:

> He is the Ancient One, Who creates the Creator of all;
> He is the God, Who preserves the Preserver of things created;
> He is the God, Who destroys the Destroyer;
> But, thinking without thought, regards the things destroyed.[7]

Conclusion—

The logical starting-point of the Śaiva Siddhānta philosophy, therefore, is an observation which comes through direct perception. The observation is that everything that man perceives in

[1] *Siddhi*, Svapakṣa, I: 34 and 60.
[2] Ibid., I: 61; see also *Śiva-neri-prakāśa*, poem 31.
[3] Saṃhāra or 'the periodical dissolution of the universe reducing it to primitive māyā'. *U. M. Tamil Lexicon*, p. 1226.
[4] *Siddhi*, Svapakṣa, I: 35.
[5] Ibid., I: 60. See also Kingsbury and Phillips, *Hymns of the Tamil Śaivite Saints*, p. 6.
[6] *Siddhi*, I: 60.
[7] Pope, G. U., *Tiruvāçagam*, p. 16, lines 14-16.

the phenomenal world is subject to birth, continuance and death. From this, the Siddhāntin infers that that which is true of every individual part must likewise be true of the whole. In other words, the phenomenal world as such is subject to the cyclical programme of appearing, continuing and disappearing. Māyā is postulated in answer to the question : 'From what and into what does the world appear and disappear ?' God is postulated in answer to the question, 'Who does it?'; because the Siddhāntin cannot conceive of māyā as a self-contained process.

[1] 'Births, deaths, misery and change, these set us thinking. They send us in search of a remedy.' மெய்கண்டான் சித்தாந்த மகாசமாஜம் ஆவணி மூலத்திருமுறைத் திருநாளும், 1941 p. 351.

God, Who is one with souls, Who is different from them, and Who is the Indweller and Prime Mover of all, gives to souls through His śakti, with which He stands in an inseparable relation, the results of good and bad deeds through which the soul experiences births and deaths.

There are two primary reasons why God causes the phenomenal world to pass through cyclical change. The first is that it is merely the sport of the deity—His līlā or play.[1]

Māṇikka-vācakar sings:

> . . . . Dancer in Tillai's sacred court
> 'Midst waving fire! This heaven, the flowery earth, us all
> In sport Thou guardest, formest, dost enshroud ; . . . [2]

The second and more substantial reason emerges from the question: 'Does God cause evolution to be accomplished for the sake of the phenomenal world or for the sake of Himself?' The answer is: 'Neither. Evolution is meaningless to a world which does not possess knowledge, since a jaḍa thing is unable to know or experience the benefits of the process. Neither does God activate māyā on behalf of Himself, because He need not experience anything.'

Since, therefore, cyclical change does not seem to be for the sake of the phenomenal world nor for the sake of God, a third assumption is that it occurs for the sake of the soul. As the *Bodha* says: 'The world evolves in order that the āṇava of souls may be worn away.'[3]

Āṇava[4] is the power which pervades the soul and prevents it from realizing God. It is the inherent taint which is attached to the soul from eternity. As a mala, it constitutes the principle of evil, for from it springs ahaṅkāra or egotism, which obscures

[1] *Śiva-jñāna-siddhi*, Svapakṣa I: 36; see also *Śiva-prakāśa*, poem 44. The concept of līlā or motiveless 'sport' absolves God from motive or desire; for if God were subject to these, He would also be subject to the law of karma and transmigration. See Cave, S., *Hinduism or Christianity*, pp. 85 and 104.

[2] Pope, G. U., *The Tiruvāçagam*, p. 110, poem xii; see poem xi also.

[3] *Śiva-jñāna-bodha*, sūtra I, last sentence.

[4] *Siddhi*, Svapakṣa, II: 80–84.

intelligence and hinders the soul from realizing its true destiny, namely, inseparable union with its Lord.[1]

Evolution, therefore, provides the soul with bodies, minds, and habitats[2] (all evolutes of māyā produced by the śakti or energy of God), which call into play the knowing, feeling, and doing powers of the soul. Thus, the 'soul is led step by step, through the cycle of births and deaths to the ultimate goal',[3] which is the realization of Śiva.

'If evolution is needed for providing the soul with energizing implements, involution is needed to provide the soul with required rest after the period of its activity, just as day is required for labour and night for rest.'[4] The rest which the soul gains during this period enables it to rise with renewed energy at the time of re-evolution, when it again pursues its onward course towards God.

The number of Siddhānta postulates is now practically complete.[5] The postulate of māyā emerges from that of the reality of the world. God arises from the inference of māyā; while āṇava and soul arise from the relation of God to māyā and the cyclical process which follows. Pati or God, pāśu or the soul, and pāśa or the bond, are thus established as the three uncreated realities which make up the world-view of the Śaiva Siddhānta.

SECTION 1: *Advaita*

The problem that arises as soon as one postulates pati, paśu and pāśa is the relationship these bear to one another. The Siddhāntin's solution of the problem is found in the doctrine of advaita, the interpretation of which differs widely from all other interpretations of the same term.

The Siddhāntin's doctrine of advaita is summarized in the following syllogism:

[1] *Tiruvaruṭpayar*, chapter 3, poem 8; *Śivā-prakāśa*, sūtra II: 2; see also Mudaliar, S. Sabharatna, *The Essentials of Hinduism in the Light of Śaiva Siddhānta*, p. 199; and Tambyah, *The Psalms of a Śaivite Saint*, p. lxxix; *Siddhi*, II: 80.

[2] Tanu, bhuvana, and bhoga.

[3] Pillai, K. Subramania, 'Śaiva Siddhāntam' in பத்தாண்டு ஆட்டு மலர், 1933–1943, pp. 278–9.

[4] Ibid.

[5] Karma is still needed to form the triple strand of pāśa, which includes āṇava, māyā and karma.

The Proposition Stated:

All these several souls stand as the First One Himself . . .

The Ground or Reason:

. . . because if the term 'advaita' means 'one', since the 'one' points to that which is, the term 'advaita' means 'non-difference'.

The Siddhāntin says that the very term 'advaita' points to an inseparable union of two entities. He says that if the word is taken to mean 'one', there must of necessity be another to conceive or think of the Supreme Being as one. On the other hand, if the Supreme Being is the only entity that exists, He need not think or conceive of Himself as *One*.

The word 'advaita' itself is a combination of the negative prefix 'a' and the word 'dvaita', which means 'dual'. Since the doctrine of dvaita postulates the fact that the Supreme Soul is essentially different from the human soul and from the material world, one would expect to find that the doctrine of advaita would postulate that these three are not different. And so it does ; but the question is : 'In what way are they not different?'

For the negative prefix 'a' may mean one of three things. It may mean 'contrary to',[1] as is illustrated by the Tamil words 'nīti' and 'anīti'. The one means 'righteousness' and the other 'unrighteousness'. One is the exact opposite of the other. This idea is used in English in such words as 'typical' and 'a-typical', where the 'a' stands for the contrary idea. 'A-typical' is not a mere negation of 'typical', but a positive statement in which the presence of variant qualities is postulated.

In the second place, the prefix may indicate negation,[2] or the denial of the very existence of a thing. This meaning is illustrated by the Tamil words 'bhāva' and 'abhāva'. The first means 'state or condition of existence', while the second is its negation and means 'non-existence'.

The third meaning is that of the mutual negation of the identity of two things.[3] The Tamil word used to describe this is the word 'alla', for 'alla' expresses a partial negation of the quality, thing or action in question and invariably implies the existence of some other: as, 'This is not cow's milk'.[4] The sentence does not deny

[1] Virodha.

[2] Abhāva.

[3] Bheda.

[4] இது பசு பால் அல்ல.

the fact that the substance is milk: all it denies is that it is cow's milk.

The relation between God and the soul may be any one of the three relationships outlined above. The three words used to describe these are: 'bheda', which means contrary to; 'abheda', which means pure negation; and 'bhedābheda', which expresses a partial negation because it indicates both difference and identity.

The 'bheda' relationship postulates total difference, distinction or variance, for the word implies co-existence with mutual exclusion, like light and darkness. The philosopher Madhva takes this meaning and holds to the separate existence of God and the soul.

The 'abheda' relation postulates the absence of difference or distinction and implies identity, as of gold and ornaments made from the gold. Materially the substances are the same. Formally they are different. This is the view held by the Advaita-Vedānta philosophy,[1] where God and the soul are ultimately the same.

The 'bhedābheda' relationship is a combination of both. It implies both similarity and dissimilarity, agreement and disagreement, particularly when it applies to the union of separate entities such as the soul and the body or the soul and God. The 'bhedābheda' relation is otherwise known as 'viśiṣṭādvaita', and is the key-concept in the view held by Rāmānuja.

Siddhānta writers attempt to combine all three interpretations, particularly that of bheda and abheda; and while they deny the mutual *identity* of the soul and God, they posit an inseparable *union* of the two. The *Siddhi* expresses this by saying: 'One with the world, and different, and one-and-different. . . .'[2] God and the soul are different (bheda), like the eye and the sun. They are one (abheda), like the soul and the body. They are one-and-different (bhedābheda), like the soul and eyesight. The relationship that exists is like that of a word and its connotation. It is like the soul and the body, where two distinct entities are one in an inseparable union. Such an interpretation does not imply that God and the soul are equal. It implies a certain oneness where God still remains transcendent over souls and the world.

[1] Vedānta is a general term, and is used with the names representing the chief varieties, as Advaita Vedānta, Viśiṣṭādvaita Vedānta, and Dvaita Vedānta.

[2] *Siddhi*, II: 1.

Each of the above schools of advaitic thought claims to be the proper exponent of the Vedic sentence, 'Brahman is one'.[1] The variant interpretations turn upon the meaning ascribed to the prefix 'a', while the speculation is based not so much upon the here and now as upon the time when God is ultimately realized.

Somehow or another, the Siddhāntin is not concerned with the position of Madhva as an isolated philosophy. Evidently he finds it wholly untenable. His chief concern is with the Advaita-Vedāntin, who posits absolute monism where everything is Brahman without a second.

Although the Advaita-Vedāntin distinguishes between the finite soul or jīvātmā and the Infinite Soul or Paramātmā, in the ultimate analysis he holds that Brahman is one without a second and the jīvātmā nothing more than the sheen of the Paramātmā. His analogous illustration comes from ten pots filled with water. Each reflects a certain amount of sunshine, but as soon as the pots are broken and the water merges, the sunshine is reflected from a coalesced whole. Similarly, the Paramātmā is reflected in each jīvātmā; and as soon as the jīvātmā realizes God and the body which holds it is discarded, the jīvātmā and the Paramātmā become one without distinction or differentiation.[2] The reason why men distinguish as they do is that they are now in a state of dream. As soon as the soul realizes God, the time of awakening comes and the illusion of duality disappears.

The Siddhāntin criticizes this position by saying that the very term 'advaita' suggests the possibility of two separate and distinct entities.[3] On the one hand, there is 'that which says' and on the other 'that about which something is said'. 'That which says' and which knows that God exists is the soul. 'That about which something is said' is God, and the thing that is said is the fact that He stands in advaita relation to souls. If the advaita relation were such that the merging elements became one without distinction or differentiation, it would mean that there is nothing

[1] ஏகமேவ அத்துவிதியம பிரம.

[2] Another illustration used by the Advaita Vedāntin is that of a pot filled with air, air which is merely separated from the outside air by the walls of the pot. As soon as the pot is broken, the air within the pot becomes one with the air outside. Similarly, as soon as the body disappears, the soul becomes one with the greater soul called the Paramātmā.

[3] *Śiva-jñāna-bodha*, sūtra II, section 1, example 2.

other than God. If this were true, the mental distinction that now exists would be unnecessary, since the Supreme Being need not so differentiate or think of Himself as *one*. The thought of one implies another over against whom the thought comes into being.

The Siddhāntin veers from the Vedānta position of monism on the one hand and the position of complete duality on the other by interpreting the prefix 'a' to mean a partial negation of both the relationships in question together with the implication of the existence of some other relationship. The God of the Siddhāntin is not the soul. He merely stands in inseparable relation to it. He develops it, dwells in it, but yet transcends it. 'This relation of non-duality in which two distinct entities stand inseparably united is called *advaita*.' [1] The Siddhāntin translates this word 'not two' and means that two things which are separate and distinct become united in an inseparable way. The two are one in union.

Such a union is best illustrated by the comparable union of body and soul.[2] One difference between a corpse and a living being is that the one answers when called while the other does not.[3] It is obvious that that which answers is the soul; for without the soul the body is dead. The body is not the soul. The soul is not the body. None the less, the name given to the body is the name taken by the soul, because of the inseparable or advaita relation between them. God and the soul are joined in a similar fashion, but even though God activates the soul in the same way as that in which the soul activates the body, God is not the soul and the soul is not God.

The relationship between God and the soul is like that between fruit and its juice, between the musical mode and its sound, between salt and water.[4] The grace of God fills the phenomenal world, and souls are hid within that grace in the same way as that in which sound is hid within the musical mode, juice is hid within fruit and salt is hid within the ocean.

Sealing-wax is used to set jewels in rings. It is impossible to bind a jewel and a ring if the wax is cold. After the wax is

[1] Pillai, S. Satchidanandam, 'The Philosophy of Śaiva Siddhānta', reprint from the *Vedānta Kēsari*, May 1942, p. 7.

[2] *Siddhi*, II: 3; see also Mudaliar, S. Sabharatna, op. cit., p. 57.

[3] *Śiva-jñāna-bodha*, sūtra II, section 1, example 1.

[4] Śiva-jñāna-bodha, sūtra II, section, example 3.

heated, the jewel is fastened to the wax and the relation is inseparable. Similarly, when the soul realizes God, the two become one in union although they remain two in actuality, even as the jewel does not become the wax nor the wax the jewel.[1]

For the Siddhāntin, therefore, the word 'advaita' denotes the relationship that exists between the soul and God. The analogies used to express this are many. The *Śiva-jñāna-bodha* says: 'God is immanent in everything like fire in wood, ghee in milk, juice in fruit, and like oil in gingelly.'[2] It is not a relationship similar to that between gold and ornaments made from the gold, which are materially one but formally different, nor to that between light and darkness, which are mutually exclusive. Rather, it is the relationship of two things which in their union are neither one nor two nor neither.[3]

SECTION 2: *Karma*

The advaita relation between the soul and God is an eternal relation. The reason why it is not consummated in final bliss is that the soul although present in God cannot perceive Him owing to its connection with the āṇava mala. The state of the soul is like that of an owl who cannot see even though he sits in the sunshine.[4]

This is why the Siddhāntin says that God must be 'realized', for 'realization' is a word which implies a relationship which passes unnoticed and unknown until the dawn of consciousness makes the fact known. Such an experience is akin to the mental phenomenon which bursts into the conscious mind when the name of an individual otherwise lost through carelessness or ignorance is suddenly remembered. This sudden recognition of identity parallels the consciousness which comes to the soul; for, although God is always united to the soul, āṇava prevents the soul from understanding that it is the Lord who sustains and supports it. As soon as this discernment comes, the soul is said to have

[1] Ibid., example 4.

[2] Ibid., sūtra II, section 1.

[3] For a clear exposition of Advaita, see: சிவ ஞான தீபம், chapter 20; also Bharatiar, *Revelations of Saint Meykaṇṭar*, pp. 34-5; and *A Science Graduate*, chapter 4.

[4] *Tiruvaruṭpayaṉ*, II: 9.

realized that whereby it reaches the Holy Feet of God and is saved from the clutches of illusion which bind it to the phenomenal world of māyā.

The initiative for making the soul realize the advaita relationship rests with God. It cannot rest with the soul, because in its pristine setting the soul is under the complete control of the inherent power of ignorance. In order to extricate it from this domination, God by His grace produces a phenomenal world which is an evolute of māyā. He likewise provides souls with bodies through which a little knowledge is allowed to shine. This combination of soul and body results in deeds which now become God's instrument by which the power of āṇava is lessened and finally eradicated. The syllogism by which Śiva-jñāna-muni summarizes this reads:

The Proposition Stated:

> Good and bad acts will come to these souls by the command of the First-One . . . .

The Ground or Reason:

> . . . . just as the king who wants to protect his town assigns a system of watch, so these are the command of Him.

Karma, therefore, is one instrument[1] by means of which God brings the soul to the sense of realization. It is the polish by which He removes ignorance, the agency by which He neutralizes the force of the āṇava mala. This agency works through transmigration or rebirth.[2]

Karma is defined in the *Śiva-prakāśa* as the cause of the soul's receiving a body and various types of experience. It is responsible for births and deaths of bodies. Therefore, it is eternal; for transmigration is eternal. Karma is of several kinds and gives to souls their respective experiences. It bestows its results through speech, the mind, and the deeds of the body. It is the foundation of the buddhi tattva. It is the cause of pāpa or demerit and puṇya or merit. At the time of the general dissolution (saṃhāra) it lies hidden within māyā.'[3]

Throughout Indian history, men have discussed the part played by God in the administration of karma. The school of Pūrva-

[1] Māyā is the other.
[2] *Bodha*, sūtra, II, syllogism 3.
[3] *Śiva-prakāśa*, sūtra, 2, poem 10.

mīmāṃsā attributes to karma an activity all its own. Accordingly, karma has no activator nor administrator. The illustration used is that of the farmer who sows seeds, which, after they disappear, yield fruit in the same area as that in which they were sown. The application is that one who sows deeds will reap the self-produced fruit of them later on.

The Siddhāntin claims that this parable is misleading, because the fruit appears from the same place as that in which the seed died.[1] The result of deeds, however, is experienced in an entirely different body from that in which they were committed. The deeds which a person commits stay with that person to be experienced as results later on.

The illustration which the Siddhāntin uses to clarify his position is that of the magnet.[2] Even as someone is needed to place a magnet which has the śakti or energy to pull iron filings to itself, so God is needed to place deeds before the soul. The comparison is as follows:

God............The One Who places the magnet
The soul......The magnet
Deeds.........The iron filings

The Siddhāntin is aware that the parable of the iron filings may be used in two ways. On the one hand, it may be said that the iron filings join themselves to the magnet. On the other hand, it may be said that the iron filings are drawn to the magnet. The Siddhāntin applies both meanings by saying that the soul is drawn to the body by means of deeds, which is another way of saying that God draws the soul to the body.

Another Siddhānta illustration comes from the lotus, whose flower opens automatically in the presence of the sun. The lotus closes when the sun sets. Without the sun, the process would cease. Similarly, in the presence of God, karma performs its function in and of itself. Without God, the process could not go on.

The Siddhāntin claims that it is impossible for karma to be a self-contained process, because deeds are without knowledge (jaḍa). Karma cannot produce results by itself, any more than the earth can produce a harvest. It needs God to administer its affairs, even as the field needs the farmer to see that it is properly cultivated.

[1] *Bohda*, sutra II, section 2, example 2.
[2] Ibid.

The relation between God and karma is the same as that which exists between a king and his deputies. The king punishes those who go against the law and guards those who keep it. He does not do this directly, but delegates those powers to his subordinates. God's deputy is karma.

Karma is a generic name for the fruit of deeds, and is classified in three ways according to the time of its fructification. Āgāmī consists of the good and bad deeds one performs during a given birth, the fruit of which is to be experienced in future births. Sañcita is the accumulated karma of former births. It consists of those results of āgāmī which have not come to fruition. Sañcita is the karma which is carried forward from the time when a deed is done to the time when the fruit of that deed is experienced. This may be from the age of ten to that of fifty in a given birth, or it may be from twenty-five until some time in the next birth. It may even extend to the third, fourth or fifth transmigration. Prārabdha is the functioning of sañcita in the present birth.

The enjoyment or suffering which one experiences as the result of past action in the form of prārabdha becomes the source of fresh acts, which are called āgāmī. These results are stored in sañcita from which, in turn, comes prārabdha.[1]

The cyclical process of karma is like that of cultivation. A cultivator goes to his field, irrigates the land, plants the seed, and attends to the growing grain. This is āgāmī. At harvest time, he cuts the grain and stores it in his godown or warehouse. This accumulation is sañcita. During the day, the cultivator takes a little grain from the storehouse and experiences the result of his past labour. This is prārabdha. While the farmer experiences the results of his labour by eating from the stored grain, he continues to work for the sake of the coming year. Even so, prārabdha gives rise to āgāmī. The accumulated results of āgāmī are sañcita, and when experienced are called prārabdha.

An action, as we have seen, is either 'good' or 'bad'. Good action is called aṛam, the result of which is puṇya. Bad action is called pāpa, the result of which is not named; for even pāpa ultimately helps to wear away the bond of ignorance.[2]

[1] *Siddhi*, II: 12. See also Shivapadasundaram, *The Saiva School of Hinduism*, p. 119.

[2] *Siddhi*, II: 15, 16. See also Mudaliar, S. Sabharatna, op. cit., pp. 89-90, 178, 188-9.

Generally speaking, aṛam is the performance of the moral or religious duty enjoined by the sacred scriptures. Particularly speaking, it means the duties (dharma) to be practised by each caste, although in later stages of Siddhānta ontology, caste does not figure; for jñāna may be imprinted upon a soul from any caste. Some say that this is likewise true of the outcaste.

The touchstone of goodness is the wholesome effect a deed has upon others.[1] 'Puṇya or the effect of good karma may be briefly defined as the performance of acts which give pleasure to living beings or are conducive to their welfare.'[2]

Two questions arise relative to puṇya, namely: 'What about an act done with a good motive which has a bad effect upon others?' and: 'What about an act done with an evil motive which has a good effect upon others?' The Siddhānta answer to this lies in the motive and not in the result obtained; for the bad effect which comes from the good motive may be attributed to the receiver's past karma; while the evil intention which results in good will have to be paid for by the doer later on.

There are sixteen deeds[3] which are considered to be especially good: 1. The observance of caste duty. This is otherwise defined as good conduct or behaviour which is in conformity with the canons laid down in the scriptures; 2. Love, which consists of friendship, benevolence and affection; 3. Good deeds which are touched with mercy; 4. Ceremonial and personal cleanliness; 5. Civility, politeness and the attention to a guest; 6. Friendship or intimacy; 7. Virtue which results in good character; 8. Penance or religious austerities; 9. The gift in charity, donations, the grant of a meritorious deed; 10. Common worship; 11. The performance of menial service, worship and adoration; 12. The ever-truthful word; 13. The renunciation of the pleasures of life—asceticism; 14. Self-control; 15. Knowledge or intelligence; and 16. The offering of flowers, sacred leaves or saffron to the idol while the sacred names are recited.[4]

Pāpa or bad action consists in violating the moral and religious duties enjoined by the sacred scriptures. As with goodness, the

[1] *Siddhi*, II: 13.
[2] *Śiva-prakāśa*, poem 36; cp. Mudaliar, S. Sabharatna, op. cit., p. 43.
[3] *Siddhi*, II: 23, 24.
[4] Ibid., II: 23.

touchstone is the effect the respective deed has upon others.[1] '. . . . Pāpa or sin is its (puṇya's) opposite, injuring living beings, performance of acts which give them pain.'[2]

S. Sabharatna Mudaliar says :

> In dealing with the sinful act or ' Pāpa ' the Hindu Śāstras go into them very minutely and submit them to various classifications. In the first place, they divide them into (1) Gross, (2) Subtle, (3) Subtlest.
>
> They again classify the sins into (1) Sins of thought, (2) Sins of word, (3) Sins of deed.
>
> Another classification is (1) Heinous sins, (2) Serious sins, (3) Subordinate sins, (4) Light sins ; and a still further classification is made in regard to the different phases of our mental propensity in doing evil deeds; (1) Lust, (2) Anger, (3) Pride, (4) Parsimony, (5) Avarice, (6) Envy.
>
> The main sins, however, are put forward in plain language as: (1) Killing, (2) Stealing, (3) Use of intoxicants, (4) Indulging in lusts, (5) Despising preceptors.[3]

The actual difference between a 'good' and a 'bad' act is very subtle. The fact is, only God can decide the way in which the pendulum of right or wrong will swing. This subtle distinction rests upon the following lines from the *Siddhi*:

> Even the pāpa which the devotee commits will become aṛam.
> While the aṛam which the non-devotee commits will become pāpa.
> The austere sacrifice of Dakṣa was in vain ;
> While the pāpa committed by the human child gained merit.[4].

The 'human child' was Sandeśvaran, a Brahman cow-herd and a great devotee of Śiva. Daily, he milked his cows on the bank of a river where stood a Śiva-liṅga. In spite of the fact that he poured his milk over that liṅga, the milk which he brought home in the evening was none the less. One day, certain villagers told Sandeśvaran's father about the curious antics of his son. The next day, his father climbed a tree in order to watch. As soon as he saw Sandeśvaran pour the milk over the liṅga, he became angry, hurried down the tree, beat his son on the shoulder, and spilled the milk by kicking the pail. The son seized a blade of grass which turned into a sword as soon as he touched it, and cut off his father's foot because he had spilled the milk which was to be used in the worship of Śiva. Śiva immediately appeared before the son and bestowed grace. To the eyes of the world, the

[1] Ibid., II : 13.
[2] Ibid.
[3] Mudaliar, S. Sabharatna, op. cit., p. 141.
[4] *Siddhi*, II : 29.

son committed sin by cutting off the foot of his father. In the eyes of Śiva, however, it was a highly meritorious deed.

Dakṣa was a great king who is reported to have been the son of Brahma. One day, before Dakṣa performed sacrifice, he called together all the gods except Śiva. While the sacrifice was on, Śiva became angry because Dakṣa had failed to respect him. The form of anger He assumed was that of Vīrabhadra who dispelled the sacrifice and killed Dakṣa. Śiva did this because Dakṣa did not perform the sacrifice from love but from egotism and pride.[1]

The doctrine of karma is the Siddhāntin's answer to the great problem of disparity among men.[2] The plain fact of human experience is such that it prevents an equation between effort and success. How else can one explain the discrepancies of human endeavour except on the background of past action? Present effort alone cannot account for joy and sorrow, because there are thousands who do not fit into this otherwise clean pattern. The doctrine of karma solves the problem by saying that wealth, poverty, joy, sorrow, and death are determined for each soul at birth through deeds done in former births.

The fruit of every deed is not worked out in the sphere of human or universal history. Śiva has prepared an intermediate heaven and an intermediate hell as spheres in which some of the fruits of karma may be experienced.[3] If in this world the good deeds far outweigh the bad, that soul will experience the result of good deeds in svarga. The bad deeds remain in abeyance until the soul returns to the phenomenal world, where it experiences the result of them. The soul whose bad deeds far outweigh the good ones goes to naraka. Here the fruit of bad deeds is experienced, while the good ones are held in abeyance. Whether the soul returns to the phenomenal world immediately after death or whether it goes to heaven or to hell is determined by God.

God is like a doctor who gives his patient medicine.[4] Perhaps the medicine is bitter, perhaps sweet. Whatever it be, it is for the ultimate good of the patient.[5] Punishment is for correction. It is a deterrent and nothing else.[6]

[1] Taken from *Skānda Purāṇa* [2] *Siddhi*, II: 8, 9. [3] Ibid., II: 33.
[4] Ibid., II: 4. [5] Ibid., II: 35.
[6] Ibid., II: 32. See Shivapadasundaram, S., op. cit., pp. 108-9, for the social implications of this.

SECTION 3: *Rebirth or Transmigration*

The doctrine of karma must always be considered in the light of transmigration or rebirth. It is not without reason, therefore, that the inference which establishes rebirth follows immediately from the inference of karma:[1]

The Proposition Stated:

These souls will be born changed (or have different births) . . . . .

The Ground or Reason:

. . . . . because appearance and disappearance are not possible except to that which exists.

Rebirth or transmigration is the passing of the soul from one body to another in accordance with the fruit of its past deeds. The process extends in graded steps from the vegetable kingdom to the human. The steps above the vegetable kingdom are: (1) that which lives in the water, (2) reptiles and crawling creatures, (3) birds, (4) mammals, and (5) man. The *Śiva-jñāna-siddhi* lists the number of births of a typical individual soul at 84,000,000,[2] and compares the process to the endless and imaginary circle caused when a firebrand is swung in the dark.[3] To be born as a man is comparable to the attempt to swim the ocean.[4]

There are two things that suggest rebirth. The first is the multitudinous forms of life one finds in the phenomenal world on the one hand; and the second is the fact of great discrepancies within the human species on the other. These together with the postulate that cyclical change is the characteristic of everything that appears, lead to the conclusion that the perennial process is for the sake of individual souls.

Bodies, in and of themselves, do not have knowledge. In addition, they are formed from the evolutes of māyā—hence, they are impermanent. The soul, on the contrary, is the life-principle of knowledge which activates the body. Since it is indivisible by

[1] Mudaliar, S. Sabharatnam, op. cit., p. 174.

[2] This syllogism is aimed at the இரீடாப்பிரமவாதி, a sect of Vedāntins who hold that all the manifestations in the universe are but the sport of Brahman. (*U. M. Tamil Lexicon*, p. 929.)

[3] *Siddhi*, II: 88.

[4] Ibid., II: 88, 89.

nature, paśu is called, along with pati and pāśu, an eternal uncreated reality.

Pati, therefore, is the One Who instigates pāśa for the benefit of paśu. The instigation consists of cyclical change, which gradually eliminates the inherent power of āṇava which encases the soul from the eternal ages. This inherent imperfection of the soul is comparable to the inherent imperfection of copper, which is called verdigris. [1] Ignorance is removed from the soul by deeds which are applied by means of a body, in the same way as that in which verdigris is removed by polish which is applied with a cloth. Even as an old polish rag is thrown away and another taken, so the body is changed when the predetermined deeds of a given frame are done.

Another analogous instance of transmigration is the grindstone. Even as a blade is rubbed back and forth in order to give it edge, so the soul returns to the world time and again so that āṇava may be worn away.

In order to understand the analogous instances which illumine the doctrine of transmigration, it is necessary to understand that the Siddhāntin postulates three types of bodies which the soul inhabits. The sthūla body is the gross body which perishes at death. The sūkṣhma body is a subtle ethereal body which is the case or immediate organ of the soul, which accompanies it through its various transmigrations until the soul is finally released. This body is capable of sensations in enjoyment and suffering beyond those of the sthūla body. The kāraṇa body is the subtlest body of all for it is the embryo or body which encases the soul in its original state where the soul is bound by āṇava alone.[2]

Death is the event in which the soul encased in the sūkṣhma body leaves the sthūla body behind.[3] If it returns to the phenomenal world at once, or if it returns after a brief sojourn in heaven or hell, it knows nothing of its former experience. Its forgetfulness is comparable to that of forgetting all about a dream when one awakes.

Transmigration is compared to a serpent sloughing off one skin and taking on another. [4] It is compared to the soul

[1] Ibid., II: 80.

[2] See Winslow, *Tamil Dictionary*, p. 415. See also charts, page 75ff.

[3] *Siddhi*, II: 36.

[4] *Śiva-jñāna-bodha*, sūtra II, section 3, example 2.

leaving the sthūla body in order to inhabit the sūkṣhma body as in the case of the dream state.[1] It is compared to a yogi[2] leaving his sthūla body at will in order to inhabit the sthūla body of another,[3] a transfer made through the medium of the sukṣhma body.

Transmigration is a painful reality for the poets. One of them cries:

How many mothers have I not had!
How many fathers have I not had !
Afterwards, how many wives have I not had!
Before this and after this, how many births shall I not have![4]

Māṇikkavācakar laments :

Grass was I, shrub was I, worm, tree,
Full many a kind of beast, bird, snake,
Stone, man, and demon. 'Midst Thy hosts I served.
The form of mighty Asuras, ascetics, gods I bore.
Within these immobile and mobile forms of life,
In every species born, weary I've grown, great Lord.[5]

Section 4: *The Relation of God to His Śakti*

Rebirth, which is the fruit of karma takes place at the command of God and operates by means of His Śakti.[6] The fact is, the entire cyclical process and all the subsidiary movements come under the purview of God's energizing power.

The śaktis or energies by which God conducts the world are five. They are the pāra, the ādi or aruḷ, the icchā, jñāna, and kriyā śaktis. (See charts on pp. 76ff.)

The Parā-śakti is the supreme energy of Śiva, which is pure intelligence. Its only function is the performance of grace for the sake of souls. It is common to all the other śaktis and is that which knows and which makes known.

The ādi or aruḷ-śakti, otherwise called the tirodhāna-śakti, is responsible for the remaining four acts of God, namely, evolution, preservation in form or appearance, involution and concealment.

[1] Ibid., example 1.
[2] All three illustrations are given in the *Siddhi*, II : 38.
[3] *Bodha*, sūtra II, section 3, example 2.
[4] Saint Paṭṭinattār, a native of Kāvirippūra. Documented for me by the Trichinopoly Swami, November 29, 1945. Translation, my own.
[5] Pope, G. U., *The Tiruvāçagam*, p. 3.
[6] *Siddhi*, II : 46.

The aruḷ-śakti activates karma and māyā on behalf of souls so that they may become ripe. It is operative in veiling the soul's understanding by hiding spiritual truths from view, so that the soul performs various acts through the experience of which it gains intelligence and works itself clear from the phenomenal world and effects release. This is why concealment is called grace.

The icchā-śakti is Śiva's energy of will, His desire to help. It is the thought of God that He must save souls.

The jñāna-śakti is the knowledge of actions performed by souls and the consciousness of what particular fruit of karma should be given to what particular soul.

The kriyā-śakti is the energy of Śiva by which He effects the evolution of the phenomenal world and thus provides souls with gross and subtle bodies and with planes of experience commensurate with individual karma.[1]

Since the second sūtra begins by postulating the advaita relationship as the answer to the interrelation of pati, paśu and pāśa, the question arises: 'What is the relation between Śiva and His śakti?' It cannot be an advaita relationship, because advaita in and of itself postulates two separate and distinct entities. Then what is it? Śiva-jñāna-muni solves the problem in the following syllogism:

The Proposition Stated:

Is it not so that He stands without interstice. . . .?

The Ground or Reason:

. . . . because He stands all-pervasive without being either one or many.

The Siddhāntin says that since God stands in an inseparable relationship with all things, He stands in an inseparable relationship with His śakti too.[2] God is neither one (eka) nor many (aneka), but one-and-many (ekāneka), as He stands in relation to all.

The advaita relationship is one in which two different things become united in an inseparable relationship. Even though thus united, however, the two are not the same, even as juice is not fruit-pulp nor fruit-pulp juice. Thus, the relation between Śiva

[1] These definitions closely follow those given in சித்தாந்தப் படவிளக்கம் by ப. வையாநந்தசுவாமிகு 5.

[2] The word translated here is tādāmya.

and His śakti cannot be that of advaita. Rather, it is the type of inseparable relation that exists between a substance and its attributes where there is no difference between the two. They are related like gold and its glitter,[1] the sun and its rays, a thing and its property. This relation is technically known as the tādātmya relation, which means identity, unity and sameness.

The reason why the tādātmya rather than the advaita relationship between Śiva and His śakti is postulated is because the postulation of the advaita relation would imply a separation and distinction between the two. A second reason lies in the fact that although God activates karma by means of His śakti, the postulation of this relationship frees Him from the cycle which He Himself initiates. This problem arises in connection with the omnipresence of God; for, if God is omnipresent, how can one say that He is not active? And if active, how free from the law of cause and effect?

The answer lies in the fact that activity takes place in the presence of God in the same way that activity in the phenomenal world takes place in the presence of the sun. The sun is motionless, actionless and alone. Yet it is the cause of the multitudinous activity here below. In the same way, all things are activated by God, Who nevertheless remains unaffected and aloof.

Another illustration is that of a king whose commands originate in the palace but the effects of which spread throughout his entire domain.[2] God rules the phenomenal world in a similar way: while he rules it, there is no change in Him whatsoever.

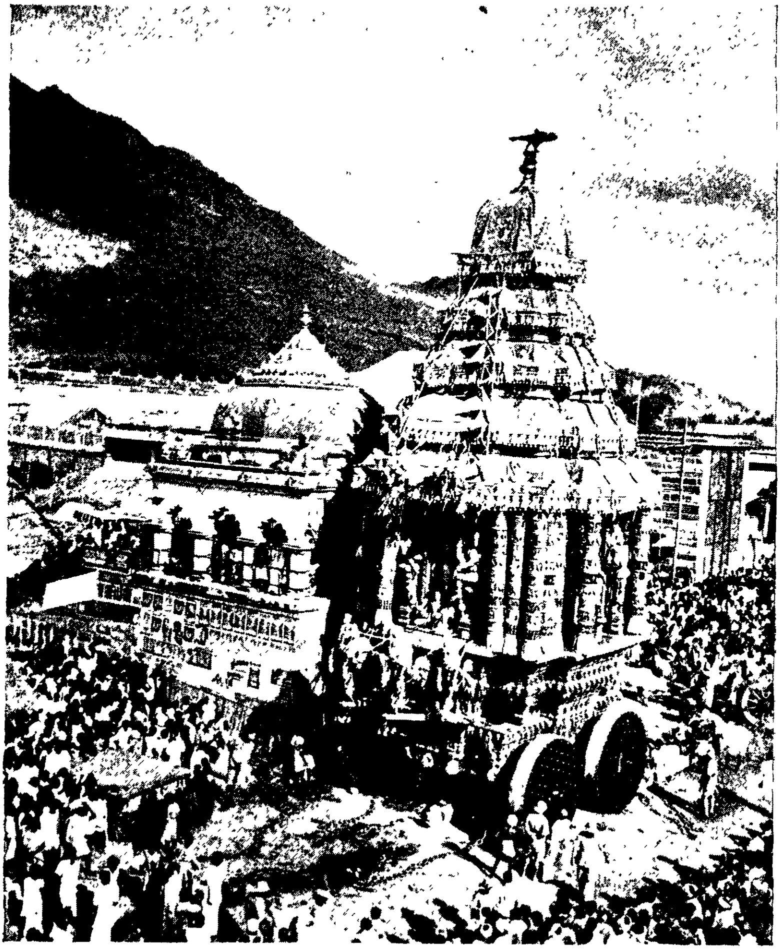
Additional Note: The Development of the Tattvas

The influence of the śakti of God upon māyā and its consequent relation to the soul may be illustrated by means of charts.[3] The period at which these charts begin is the time of saṃhāra or

[1] *Bodha*, sūtra II, section 4, example 1. See also, *A Science Graduate*, p. 27.

[2] *Siddhi*, II: 4, 31.

[3] The charts themselves are taken from சித்தாந்தப படவிளக்க பாலபோதம கோலடண கமபெனியாரால with adaptations suggested by Vajaravelu Mudaliar. I am particularly indebted to Mr. Mudaliar for the clarification of figure 6, where paśu unites with the tattvas to become puruṣa. The definitions for the tattvas are taken from the *Siddhi* and *Śivāprakāśa*, as will appear later.



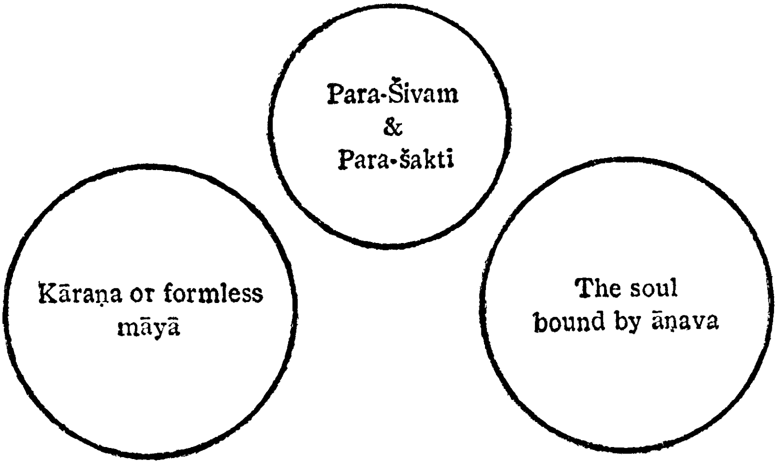
[*Photo by author*

The Tiruvaṇṇāmalai Temple Cart—Karttikai Festival

The idol which represents Para-Śivam is placed in this cart. The idol which represents Para-Śakti is placed in a smaller cart. The two are then drawn by men and taken in a procession.

general dissolution, when the three eternal, uncreated realities exist side by side. At this time, māyā is in its formless or kārana state. The soul is in the kevala state, where it is bound by the inherent power of darkness, the āṇava mala. God exists in His transcendent aspect, where He supersedes māyā and finite consciousness, a form known as Para-Śivam.[1] In this form, Para-Śivam and Para-śakti are as inseparably linked as the sun and the rays of the sun. The Para-śakti is pure intelligence, and is otherwise known as the aruḷ[2] or Grace-śakti. See Figure 1.

Figure 1



As soon as the Para-śakti becomes active, God is known as Śivaṇ. In this stage, He has name, form and function, by means of which He may be realized and by virtue of which He is called pati. His object as pati is to remove the āṇava mala from the soul. God does this by bringing into being the ādi, icchā, jñāna,

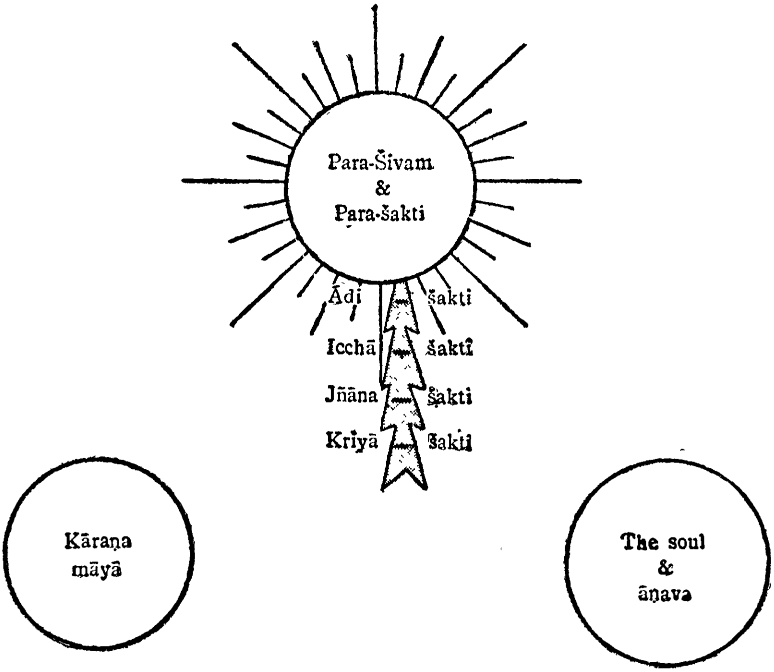
1 ' "Para" means "transcending" and "Śivam" means "Supreme bliss", a stage in which God is without name, form or function. It is this form of Para-Śivam which perfected souls experience, because although Para connotes the transcendental and infinite aspect of God, there is no use—according to Siddhānta principles—in postulating anything that cannot be experienced.' This note was given to me by Vajaravelu Mudaliar in a letter written December 15, 1945.

2 *Siddhi*, I: 63. Aruḷ is the Tamil equivalent of the Sanskrit prasāda See Pope, *Tiruvāçagam*, p. xlviii, note VI.

and kriyā śaktis, all of which emanate from the Para-śakti, although each succeeding one is brought into being from the one that precedes it and is a one-thousandth part of it.

The ādi or tirodhāna-śakti is the energy of Śiva by which He provides experience-planes to the soul through which the āṇava mala ripens and is thereby worn out. The icchā-śakti is the energy of will whereby Śiva desires to loosen the bond of āṇava in order to make the soul 'realize'. The jñāna-śakti is the knowledge of that which is necessary for the individual soul relative to its karma. The kriyā-śakti is the energy by which Śiva provides the soul with gross and subtle bodies and with experience-planes which suit this individual karma. It is the energy through which He creates the phenomenal world in order that the thought of the icchā-śakti may be fulfilled.[1] See Figure 2.

Figure 2



The experience-planes which the ādi-śakti provides begin to emerge as soon as the śakti itself begins to operate. The first

[1] *Śiva-prakāśa*, poem 2; *Siddhi*, I: 63.

thing that happens is that kāraṇa māyā subdivides into : 1. pure (śuddha) and 2. impure (aśuddha) māyā. Impure māyā further subdivides into : *a.* śuddhā-śuddha and *b.* aśuddha māyā respectively. This is the first stage of development as māyā passes from the kāraṇa to the kārya state. Aśuddha māyā is otherwise known as miśra māyā, because 'miśra' means 'a mixture'.

Kāraṇa or primordial māyā is subdivided in three ways, because souls are affected by the āṇava mala in different degrees owing to their inherent disparity of power.[1] Souls which inhabit śuddha māyā, for instance, are known as vijñānākalas, because they are bound by āṇava alone. Those which inhabit śuddhā-śuddha māyā are called pralayākalas, because they are bound by the malas of āṇava and karma. Souls that inhabit aśuddha māyā proper are known as sakala souls. These are bound by the three malas of āṇava, karma, and kārya māyā, more particularly that division of kārya māya called aśuddha māyā. Each soul receives its body, instruments, phenomenal world and sensations from the section in which it is found. It is for sakala souls, however, that the *Śiva-jñāna-bodha* and the other thirteen *Meykaṇṭa Śāstras* were written, for it is about these that the Śaiva Siddhānta philosophy primarily concerns itself.[2]

Each of these three classes of soul is further sub-divided into : those who are mature or perfect, those who lie between perfection and imperfection, and those who are immature or imperfect. See Figure 3.

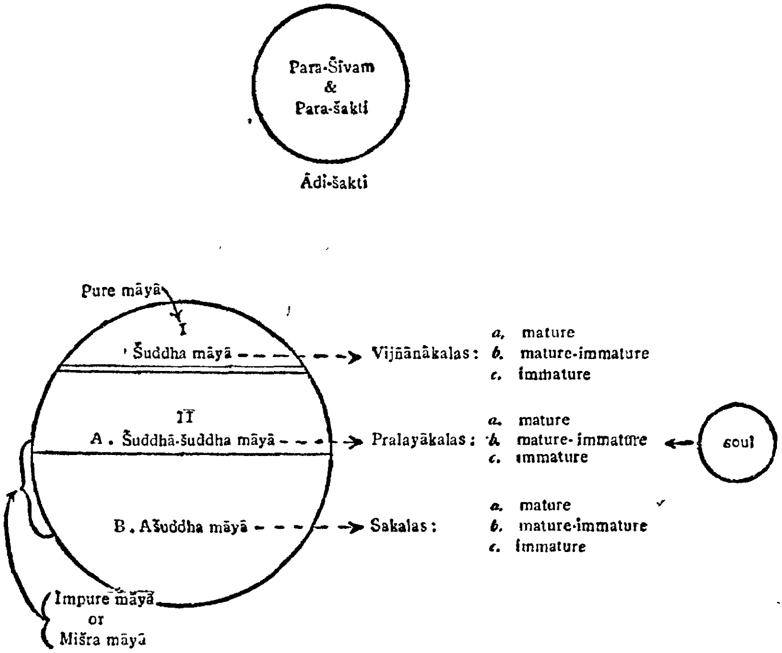
The mature souls among the vijñānākalas include the aṇu-sadāśiva or those who enjoy Divine Bliss and the asht vaidyeśvara or the eight attendant gods whose names are Ānanda Sūkshma, Śivottama, Ekāntara, Ekarudra, Trimurrta, Śrīkaṇṭha, and Śivanti. The souls that lie between the stage of perfection and imperfection include the lords of the seven great mantras, each of which has a different termination or ending. The seven endings are : namaḥ, svāhā, svadhā, vasaṭ, vauṣaṭ, hum and phaṭ.[3] The immature, unripe, and imperfect souls are those that live above the realm of śuddhā-śudda māyā but in the lowest realm of śuddha māyā.

[1] Bharatiar, *The Revelation of St. Meykaṇṭar*, p. 35. See also, Pillai S. Satchidanandan, *The Philosophy of Śaiva Siddhānta*, p. 6.

[2] Nadar, D., *Śiva-jñāna-bodha*, p. 3.

[3] Given to me by S. Satchidananda Pillai.

Figure 3



The mature souls among the pralayākalas are eighteen in number. They are Srīkandha, Vīra, the eight Maṇḍala and the eight who are the masters of the eight Maṇḍala. The souls that lie between perfection and imperfection are the masters who rule over the realms of śuddhā-śuddha and aśuddha māyā. The immature, unripe, and imperfect souls are the remaining ones who live within the realm of śuddhā-śuddha māyā.

The souls that are mature among the sakalas are those who desire realization and who do that which is necessary to attain it. The souls that lie between perfection and imperfection are those who do not desire realization but who desire the lower stage of svarga or one of its several divisions. The souls that are immature are those who neglect puṇya and pāpa. They are the hedonists who have neither moral nor religious restraint and who grasp at anything which has sensory attraction.

Aśuddha māyā, however, is the support for sakala souls, so that its karma may be experienced and its āṇava mala become exhausted. Aśuddha māyā is without knowledge and without

movement. It pervades all that springs from it. At the time of the general dissolution, it is the resting place for sakala souls. It is considered to be one of the three malas, āṇava and karma being the other two. As soon as aśuddha māyā is activated by the śakti of God, it provides bodies, instruments for the apprehension of knowledge, the phenomenal world and the objects of sense experience, by means of which the āṇava mala may be eliminated.[1]

As the ādi-śakti continues to make its power felt, the three subdivisions of māyā develop into five. Śuddha māyā divides into santyatīta-kala and śānti-kala. Śuddhā-śuddha māyā is not divided, but it is henceforth known as vidyā-kala. Aśuddha māyā is divided into pratiṣhṭha and nivṛtti-kala.

The five divisions and the superintending deities who act as the master of each division are given below:

Śuddha-māyā:	1.	Śantyatīta-kala	Sadāśiva
	2.	Śānti-kala	Maheśvara
Śuddhā-śuddha māyā:	3.	Vidyā-kala	Rudra
Aśuddha-māyā:	4.	Pratiṣhṭha-kala . . .	Viṣṇu
	5.	Nivṛtti-kala	Brahmā

See Figure 4.

After the five major subdivisions of māyā are formed, the perceptive aspects of kārya māyā begin to appear. These evolve from the five subdivisions, and are technically known as tattvas or 'reals', i.e., phenomenally real or perceptive.[2] The Siddhāntin lists thirty-six tattvas, which constitute the last stage in the development of formless or kāraṇa māyā into formed or kārya māyā.

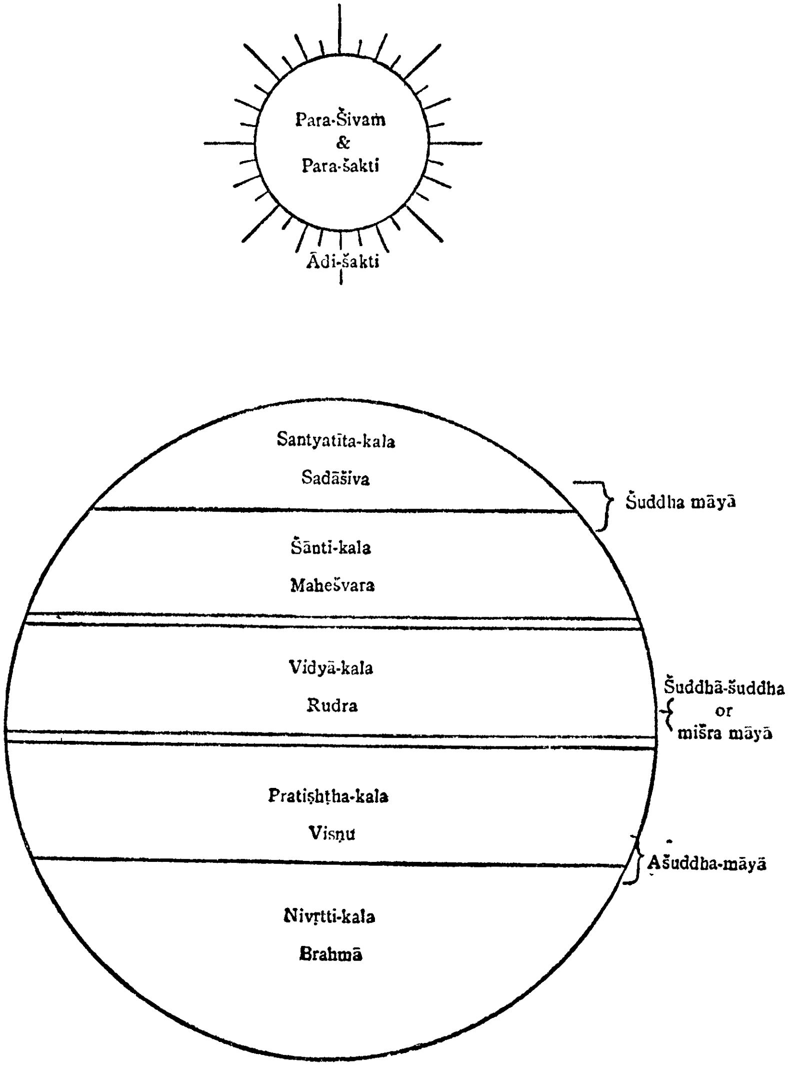
The phenomenal world as it exists in the kārya state is divided into 'the form of the thing' (poruḷ-prapañca), which takes in all that one is able to perceive; and 'the form of the word' (cor-prapañca), or the oral description given to 'the form of the thing.' Śuddha māyā is the material cause of both.

'The form of the thing' has two modifications. The first consists of the five major subdivisions of māyā outlined above.

[1] *Śiva-prakāśa*, Sūtra 2, poem 4.

[2] Tattvas must be considered in the light of the Siddhānta teaching relative to an uḷ-poruḷ. Technically, a tattva is a formulated entity evolved from kāraṇa māyā existing in kārya māyā. See the *Siddhi*, II: 73–79 for a discussion of the tattvas.

Figure 4



The second consists of the five perceptive aspects of śuddha māyā, namely, nāda or Śivam, and bindu or śakti, which are subdivisions of the santyatīta-kala; and sādākhya, īśvara, and śuddha-vidyā, which are subdivisions of the śānti-kala.

Nāda is primal sound, from which all the other tattvas emerge.[1] Bindu is the stage or region in which action is manifest.[2] Sādākhya is the region in which knowledge and action are balanced. Īśvara is the category of supremacy over the śuddha tattvas. Śuddha-vidyā is the category in which the knowledge-element predominates over the element of action and causes vidyā or pure gnosis.

'The form of the word' is responsible for the elements which form concepts or the energy which enables the soul to discriminate, group, and classify. In other words, it represents speech, which, according to the Siddhāntin, takes four forms: sūkṣma, paśyantī, madhyamā, and vaikharī.

The states of sūkṣma and paśyantī themselves transcend the question of language. They are nebulous ideas not yet formulated into words. They border on intuition. When anyone thinks in terms of language, however, it is called madhyamā; and when the thought is expressed in words, it is vaikharī.

Sūkṣma and nāda are identical.[3] Both are subtle sound which precede full utterance.[4] Paśyantī appears from sūkṣma like a seed, and represents the sūkṣma sound after a brief development. Madhyamā[5] proceeds from paśyantī. It is differentiated sound and is divided into: 1. letters, 2. words, and 3. groups of words. Vaikharī [6] is differentiated sound, or the spoken word which is used to explain one's ideas to others.

These four divisions of 'the form of the word' are comparable to the egg of the pea-hen. The inside of this egg is a unity, although it manifests itself in different colours when the shell is cracked.[7] Even so, all sound is one which proceeds from sūkṣma and paśyantī. Differentiated sound appears as madhyamā. When it becomes articulate, it is known as vaikharī.

Each of the five tattvas of nāda, bindu, sādākhya, īśvara, and śuddha-vidyā has a master. Nāda and bindu are governed by Sadāśiva. Sādākhya, īśvara, and śuddha-vidyā are governed by Maheśvara.[8]

[1] *Śiva-prakāśa*, Sūtra 2, poem 3. The sound of nāda is represented by the ḍamaruka or kettle-drum of Naṭarāja.

[2] Note the piḷḷaiyār-suḻi.

[3] *Siddhi*, I: 78.

[4] Ibid., I: 23.

[5] Ibid., I: 21.

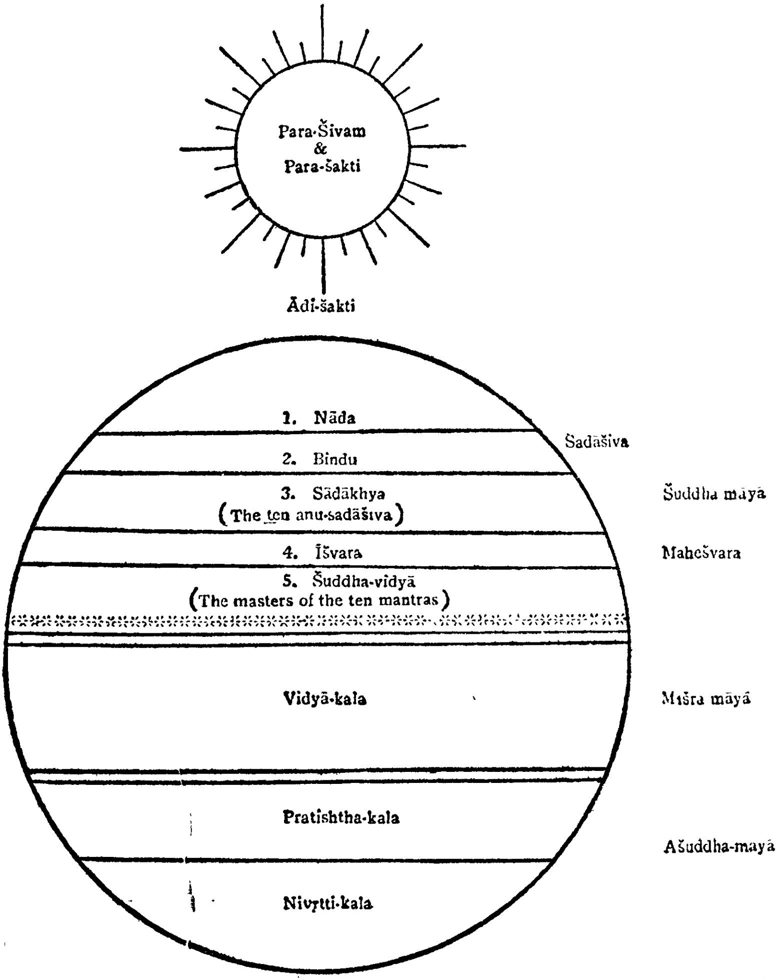
[6] Ibid., I: 20.

[7] Ibid., I: 78.

[8] *Śivā-prakāśā*, Sūtra 2, poem 3.

The ten souls called aṇu-sadāśiva live in the subdivision of sādākhya. The masters of the seven mantras live in the subdivision of śuddha-vidyā. The unripe souls of the vijñānakalā group live in the lower section of śuddha-vidyā. They are represented by the asterisks lying on the bottom of the line. See Figure 5.

Figure 5.



The most important member of the ashṭavidyeśvara is Ānanda, for as soon as he receives power from Sadāśiva, he

develops śuddhā-śuddha māyā. Through this development, the tattvas of kārya māyā, kāla, niyati and kalā appear one after the other. Vidyā and prākṛti or avyakta appear from kalā, and rāga from vidyā. Puruṣa is a combination of them all with the exception of prakṛti; because prakṛti, as used here by the Siddhāntin, is equivalent to asat or the state of pure or formless existence of aśuddha māyā, from which sat or the developed tattvas from earth to guṇa come to have separate, perceivable existence.[1] It is by union with these that the sakala soul is able to remove the āṇava mala.

The purpose of the conjunction of kārya māyā, kāla, niyati, kalā, and vidyā and rāga in puruṣa is to produce self-consciousness within the soul, because it is at the juncture of puruṣa that the sakala soul gains objective consciousness.[2] The *Śiva-jñāna-siddhi* says: 'Even as light appears with the conjunction of oil, wick and fire, so knowledge appears to the soul when the six śuddhā-śuddha tattvas combine to form puruṣa.[3] At this junction, 'the soul is not identical with the tattvas although when it is united with them, it feels one with them'.[4]

Kārya māyā is the force which deludes and multiplies impressions. Kāla is the category of time, which includes evolution, existence in appearance and involution.[5] It establishes the time-limits of the phenomenal world, and it sets a boundary to karma. In other words, it determines the duration of the soul's experience. Niyati is the category of destiny, which bestows whatever fruit belongs to whatever deed with reference to the individual soul.[6] Kalā is the category of the rudiments of knowledge, which are ultimately classified into sixty-four arts and sciences, instruments which lessen the bond of āṇava just a little. Kalā acts like a wee lamp in a dark room which does not dispel

[1] *Siddhi,* VI: 8; see also Pillai, J. M. N., *The Śiva-jñāna-siddhi,* pp. 108–111.

[2] *Siddhi,* II: 23.

[3] Ibid., II: 56.

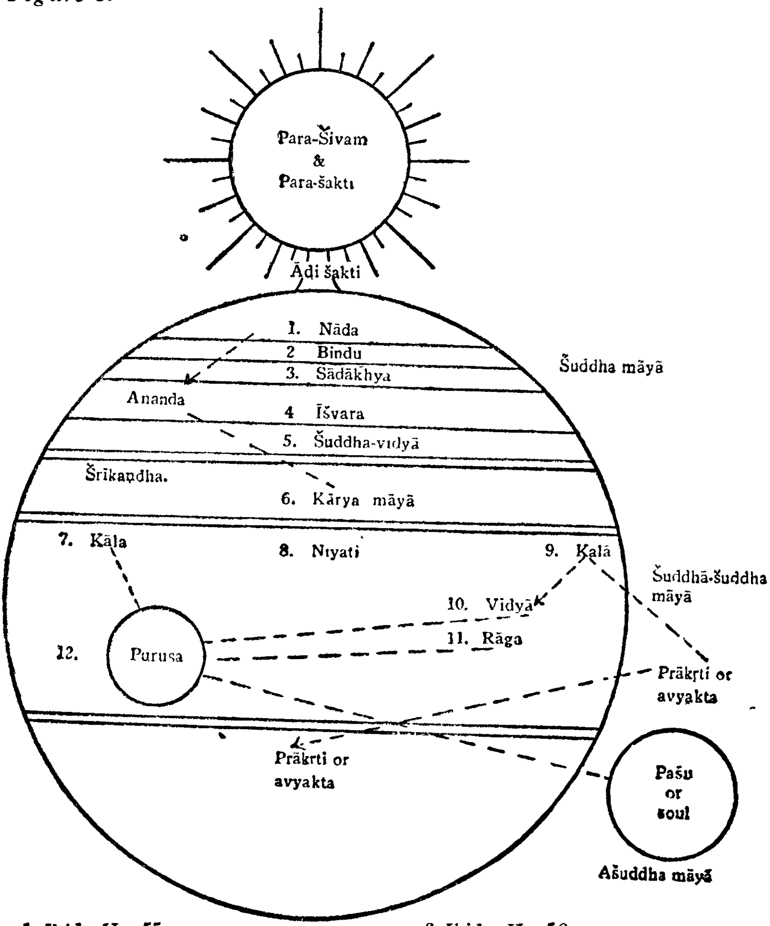
[4] Pillai, S. Satchidanandam, *The Philosophy of Śaiva Siddhānta,* p. 6. The Siddhāntins teach that as long as knowledge comes to the soul through paśu jñāna and pāśa jñāna, the puruṣa tattva exists. As soon as pati jñāna is imprinted, however, the puruṣa tattva ceases to exist. Note Pillai, Nallaswamy, *Śiva-jñāna-siddhi,* II: 56, p. 180—the note.

[5] *Siddhi,* II: 54.

[6] Ibid., II: 55.

the darkness but offers a small amount of light. As soon as kalā appears, experience is possible. Vidyā is the category of knowledge which enables the soul to discriminate.[1] Rāga is the category which excites desire in the soul, through which further experience is possible. Puruṣa is the union of the above six, and thus the origin of the sakalāvastha or state of the soul.[2] See Figure 6.

Figure 6.[3]



[1] Ibid., II: 55.   [2] Ibid., II: 56.

[3] I am indebted to Mr. Vajaravelu Mudaliar for the clarification of this illustration. Mr. Mudaliar is the president of the Šaiva Siddhānta College at Māyāvāram.

The development of the aśuddha tattvas begins from prākṛti otherwise known as mūlaprakṛti or avyakta. From prākṛti, the guṇa tattva appears. Buddhi appears from guṇa; and ahaṅkāra from buddhi. Ahaṅkāra includes manas, the five jñānendriyas (the ear, skin, eye, tongue and nose), the five karmendriyas (the mouth, feet, hands, anus and genitals), the five tanmātras (sound, touch, form, taste and smell) and the five elements (ākāśa or ether, wind, fire, water and earth).

The twenty-three tattvas from the water to guṇa are subdivisions of pratiṣhṭha-kala. Earth or the pṛthivī tattva belongs to nivṛtti-kala. All twenty-four belong to aśuddha māyā. See Figure 7.

What becomes clear from these outlines is the process of evolution and involution. Evolution means the bringing into being by God, from kā raṇa māyā, of the evolutes of kārya māyā, namely, the thirty-six tattvas. Involution means the reabsorption of each tattva into the tattva from which it appeared until nothing but kāraṇa māyā exists. Both involution and evolution occur telescopically, that is, in evolution the general becomes the particular, while in involution, the particular is reabsorbed into the next highest until nothing but the general remains.

In brief review, when kāraṇa māyā begins to change into kārya māyā, nāda appears from bindu, īśvara from sādākhya, and śuddha-vidyā from īśvara.

When śuddhā-śuddha māyā is activated by Ānanda, kārya māyā appears. Kāla appears from kārya māyā, niyati from kāla, kalā from niyati, vidyā from kalā, and rāga from vidyā. These seven enable the soul to discriminate and thus gain knowledge.

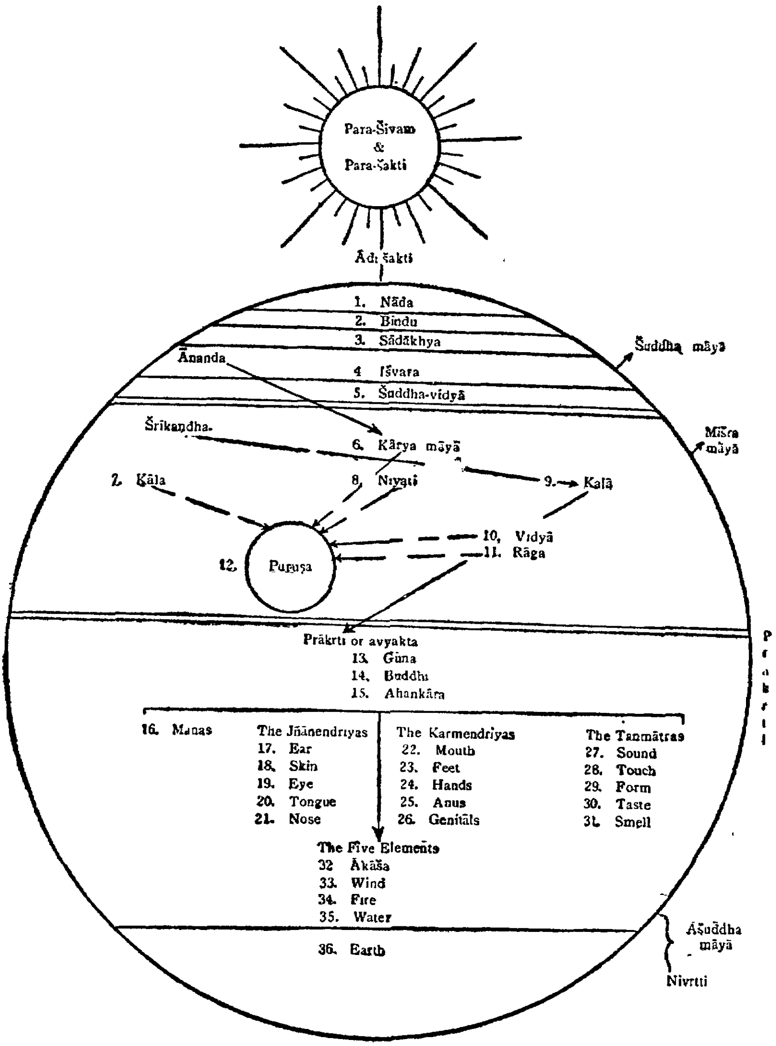
When Śrīkaṇdha activates aśuddha māyā, guṇa appears. Buddhi appears from guṇa, ahaṅkāra from buddhi. Ahaṅkāra has three divisions: 1. taijasāhaṅkāra, 2. vaikharī-ahaṅkāra, and 3. bhūtādi-ahaṅkāra.

Manas and the five jñānendriyas appear from taijasāhaṅkāra. The five jñānendriyas are: the ear, skin, eye, tongue and nose.

The five karmendriyas appear from vaikharī-ahaṅkāra. These are: the mouth, feet, hands, anus and genitals.

The tanmātras appear from bhūtādi-ahaṅkāra. These are: sound, touch, form, taste and smell. These are called the sūkṣma-bhūta.

Figure 7.



The five sthūla-bhūta appear from the tanmātras or sukṣma-bhūta. Ākāśa appears from sound. Air appears from touch. Fire appears from form. Water appears from taste. Earth appears from smell.

The twenty-four tattvas from guṇa to earth are called 'soul-tattvas', because they are objects of enjoyment or experience to souls.

Smell is the primary characteristic of earth; taste, of water; fire, of form; touch, of wind; and sound, of ākāśa.

The primary substances which appear from the twenty-four aśuddha tattvas are given below. Anger, miserliness or avarice, the delusion of mind which prevents one from discerning, wantonness or lasciviousness and envy appear from ākāśa. Running, being, walking, lying down and jumping appear from wind. Digestion, sleep, fear, copulation and laziness appear from fire. Water, blood, brain, fat and semen appear from water. Hair, skin, bone, veins and flesh appear from earth. These twenty-five are called bhūta-kārya, or that which appears from bhūta or the five elements.

That which appears from the five karmendriyas is: speech from the mouth, walking from the feet, giving from the hands, evacuation from the anus, and pleasure from the genitals.

In addition to the above, there are the ten vital airs which arise from wind. These are: breathing (prāṇa); the downward wind which expels wind, excrement, urine and semen (apāna); the vital breath which causes circulation of the blood (vyāna); the ascending breath for speech (udāna); the air which is seated, according to some, at the upper juncture between the trachea and the oesophagus, which is essential to digestion and produces an equilibrium in the system (samāna); that which produces hiccups (nāga); that which causes the closing and opening of the eyelids (kūrma); that which causes hunger, and allied emotions (kṛkara); that which produces yawning (deva-datta); and that which leaves the body some time after it becomes lifeless (dhanañjaya).[1]

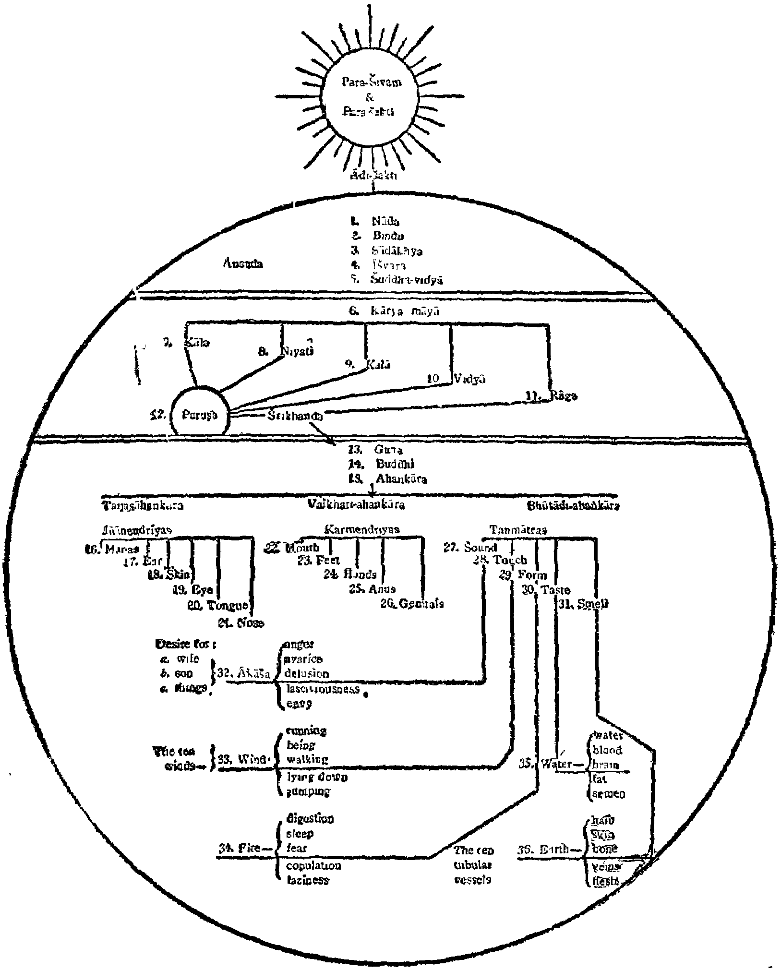
The ten tubular vessels of the human body which are believed to be the principal channels of the vital spirit arise from earth. These are: the first, which commences at the great toe of the right foot, and ends in the left nostril; the second, which commences at the great toe of the left foot and ends in the right nostril; the third, which commences at the extremity of the spine and ends in the head; the fourth, which commences at the navel and ends in the throat; the fifth, which commences at the extremity of the trunk and ends in the left eye; the sixth, which commences at the same place and ends in the right eye; the seventh

[1] These definitions are adapted from those in the *U. M. Tamil Lexicon*.

has the same origin and ends in the left ear; the eighth also commences at the extremity of the trunk and ends in the right ear; the ninth commences at the navel and ends in the pudena; and the tenth is the seminal duct.[1]

The three ardent desires of life, namely, (1) the desire for wife or the married state, (2) the desire for son, and (3) the desire for things, arise from ākāśa. See Figure 8.

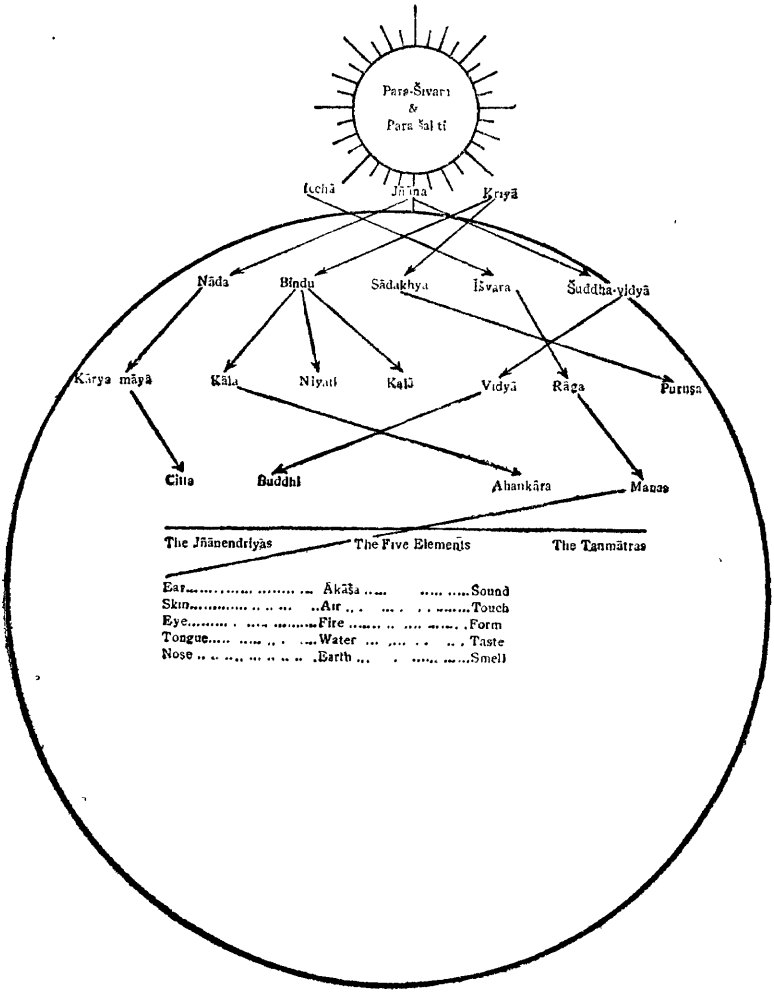
Figure 8.



[1] *Śiva-prakāśa-kaṭṭaḷai*, pp. 2–4.

Figure 9 indicates how the tattvas are activated: īśvara is activated by the icchā-śakti; nāda and śuddha-vidyā by the jñāna-śakti; and bindu and sādākhya by the kriyā-śakti.

Figure 9.



Kārya māyā is activated by nāda; kāla, niyati and kalā by bindu; the puruṣa tattva by sādākhya; rāga by īśvara; and the vidyā-tattva by śuddha-vidyā.

Citta is activated by kārya māyā; ahaṅkāra by kāla; buddhi by vidyā; and manas by rāga.

When manas joins one of the jñānendriyas, the mind knows the particular sensation recorded by the instrument with which it is joined. For instance, when manas joins the instrument of the eye, the mind sees objects of sense-perception. When the mind thus knows, it knows with the help of the individual objects within the five elements of pañcabhūta.

When the mind joins one of the karmendriyas, it accomplishes the particular function designed for that instrument. For instance, when the mind joins vāk, speech results.

In closing, a brief résumé of the respective functions of the thirty-six tattvas is given:

The five Śiva-tattvas activate all the others. Kārya māyā has the double function of mentally deluding and making clear or elucidating. The kāla tattva is responsible for the methodical arrangement of time into past, present, and future. The niyati tattva is responsible for seeing that each individual eats the fruit of his respective karma. The kalā tattva lessens the āṇava mala somewhat by allowing a little knowledge to enter. Vidyā continues this by giving a small amount of jñāna to the soul. Both kalā and vidyā act like the rays of the sun, which as they grow gradually dispel the darkness. The rāga tattva is responsible for avarice: as soon as one obtains anything something else is desired. Puruṣa impresses objects of sense upon the soul.

Guṇa thinks, buddhi decides. Ahaṅkāra creates the self-conceited notion of 'I' and 'Mine'. Manas seizes, holds and remembers.

The ear hears. The skin feels. The eye sees. The tongue tastes. And the nose smells.

The mouth is for speech; the feet, for locomotion; the hands, for giving and receiving; the anus, for excretion; and the genitals, for pleasure.

Ākāśa gives room or place. The wind sifts and shifts things like husks from bran. Fire burns without a difference. Water cools and gives the proper consistency. The earth makes things hard.

There is a soul which exists separate from the body and from the instruments of the body, for the following reasons: 1. There is something which is able to say, 'No' (to the proposition that there is a soul). 2. There is something which is able to say 'My body'. 3. There is something which knows the five sensations. 4. There is something which knows dreams. 5. There is something which knows in the state of sleep when the body does not eat or work. 6. There is something which is able to know when taught.[1]

The aim of the cyclical process of evolution and involution is to eliminate the āṇava mala from the soul.[2] The āṇava mala is the inherent power of ignorance which prevents the soul from realizing its advaita relationship with God. The soul is the eternal uncreated reality which constitutes the life-principle activating all animate things, the distinguishing characteristic of which is latent intelligence.

Meykaṇṭa-deva establishes the fact and demonstrates the nature of the soul by way of contrast. In sūtras 3 and 4, he scrutinizes variant theories held by other schools of Indian thought. Each in turn is shown to be untenable because it identifies the soul with some particular organ or group of organs. This, according to Meykaṇṭa, would tie the soul to the bond of māyā from which the organ springs.

The first theory he refutes is that of the Śūnyavādin or the philosophical atheist, who holds that there is no substratum of reality behind the phenomena[3] and who, accordingly, denies the very existence of the soul. The Siddhāntin's refutation takes the following form:

The Proposition Stated:

The soul exists . . . .

The Ground or Reason:

. . . . because it says '(There is) no (soul)'.

Meykaṇṭa very cleverly turns the argument against the Śūnyavādin by saying that the soul is postulated as soon as one

[1] See *Siddhi*, III: 1.
[2] *Śiva-jñāna-bodha*, Sūtra 1.
[3] *U. M. Tamil Lexicon*, p. 1575.

denies its existence because by saying with knowledge that there is no soul it is proved that there is a soul which knows. When, therefore, the Śūnyavādin says, 'No' to the proposition which says that the soul exists, he does so by virtue of the soul itself. In other words, a soul is needed in order to deny the soul.

The second theory that Meykaṇṭa refutes is that of the Dehātma-vādin or Materialist, who identifies the soul with the body.[1] The syllogism which refutes this says:

The Ground or Reason:
Because one says, 'My body'. . . . .

The Proposition Stated:
. . . . . the soul exists.

The Siddhāntin says that it is universally true that men do not say, 'I am the hand', or 'I am the body'. Men say, 'This is my hand', 'This is my body'. Usus loquendi indicates that 'I' and the body which 'I' inhabit are two separate entities. The 'I' entity is the soul.

The third theory refuted is that of the Indriyātmavādin, who identifies the soul with the five organs of sense. Meykaṇṭa denies this by saying:

The Ground or Reason:
Because the five senses are known. . . . .

The Proposition Stated:
. . . . the soul exists.

The Indriyātmavādin says that the five organs of sense are the soul because the five organs of sense know the five sensations. The Siddhāntin, on the other hand, says that if the senses were the soul, each sense-organ should be able to know the sensations of every other sense-organ. The truth of the matter is that each of the five senses knows its own sensation but not that of any other sense-organ. Since this is so, it is necessary to postulate something which knows all the sensations both severally and collectively. That something is the soul.[2]

The fourth theory that Meykaṇṭa refutes is that of the Sūkṣhmadehātmavādin, who identifies the soul with the sūkṣhma body, or the body which is active during the state of dream. The

[1] Ibid., p. 2050. [2] *Siddhi*, III: 3.

Sūkṣhmadehatmavādin and the Siddhāntin are on common ground as long as they say that the sthūla body is the gross body which the sūkṣhma body inhabits and which disappears at death. They are likewise on common ground when they say that the sūkṣhma body is the subtle and ethereal case of the soul which accompanies it through its various transmigrations. A third point of agreement is that both agree that the sukṣhma body is the one which is active in dreams. The Siddhāntin, however, differs as soon as the sūkṣhma body and the soul are made synonymous, for the following reason:

The Ground or Reason:
Because the gradual sinking (of the senses) is perceived . . . .

The Proposition Stated:
. . . . the soul exists.

The Siddhāntin says that the sūkṣhma body and the soul cannot be identified, because one is able to say upon awaking, 'I saw a dream', or, 'I did not dream'. This 'I' signifies the fact that there is something which differs both from dreaming and dreamlessness. That something is the soul.

What happens during the dream-state is that while the senses of the sthūla frame are quiescent, the soul joins the sūkṣhma body and experiences sensations in a different way from that of the active sensations of the sthūla body which the soul joins as soon as it awakes. The soul, therefore, differs from the sūkṣhma body, which during dreams it merely inhabits.

The fifth theory that Meykaṇṭa refutes is that of the Prāṇātmavādin, who identifies the soul with the process of respiration or breathing:

The Ground or Reason:
Because in sleep food and activity are not . . . .

The Proposition Stated:
. . . . the soul exists.

In deep sleep, the feelings of pleasure and pain plus that of movement are absent from the body; whereas in the waking state, they are present. There is something which accounts for this difference. This something is the soul.

The emphasis of the Ground or Reason is upon the continuing process of respiration as over against the quiescent state of the senses during sleep.[1] Because of this, it is necessary to postulate a soul which exists separate and distinct from the respiratory process since the process of respiration continues during sleep even though the activity of the body ceases.

If the respiratory process and the soul were identical, one should be able to do the same things while sleeping as one is able to do when awake. The inactivity of the senses and the lack of bodily movement during sleep indicate that the soul is hidden. The soul, therefore, differs from breathing or the process of respiration.

The sixth claim which is refuted is that of the Vijñānātmavādin, who affirms that the Supreme Intelligence is the sole Reality, which means that Brahman is ātma :[2]

The Ground or Reason :

Because (it) knows only when taught . . . . .

The Proposition Stated:

. . . . . the soul exists.

Meykaṇṭa claims that there never was a time—nor will there ever be a time—when God, the all-knowing One, does not know. Since Śiva has intuitive wisdom, He needs no teacher. The soul, on the other hand, possesses but little knowledge, and that only after it is taught. In the kevalāvastha for instance, where the soul is joined to āṇava alone, it knows nothing. Even afterwards, when the soul receives a body through the agency of māyā, it does not know intuitively. It knows only when it is taught. It is therefore necessary to postulate a soul which is separate and distinct from God, for the soul is that to which instruction is given, while God is the one who instructs.

The seventh theory refuted is that of the Samūhavādin, who holds that the soul is simply the aggregate of material causes and nothing more.[3] In this particular instance, the aggregate is the combination of the thirty-six tattvas or evolutions from kāraṇa māyā.

[1] Ibid., III: 2, 4.

[2] *U. M. Tamil Lexicon*, p. 3650. The reference given by it is சி. போ. வசி 63.

[3] சி. போ. பா., 2. 2, பக். 142.

According to the Siddhāntin, this cannot be:

The Proposition Stated:

The soul exists inside of the māyā-machine body ....

The Ground or Reason:

.... because they (the evolutions of māyā or the tattvas) stand, having received separate names.

The Siddhāntā holds that neither a combination of the above six theories nor a combination of the thirty-six tattvas can be considered to be the soul. The reason is that the things that compose this union are non-knowing substances (jaḍa), by virtue of which fact they should not be called the soul. The unification of all these elements into a body is the place in which the soul finds habitation. A separate and distinct entity from the body must exist. This entity is the soul. The elements which compose the body enable the soul to know in the same way in which light enables the eye to see.

Sūtra 4: The Attributes of Pasu [1]

The soul is not one of the inner organs. As long as the soul is joined with anava mala alone, it cannot know anything; but as soon as it joins the inner organs, it receives knowledge and experiences five stages. The connection between the soul and the inner organs is similar to that between a king and his ministers.[2]

Section 1: *The Antaḥkaraṇas*

In addition to the five organs of sense, the Siddhāntin postulates four inner instruments of knowledge, known as antaḥkaraṇas, 'through which the soul acts in the world of matter'.[3] These four faculties of reason co-ordinate sense impressions and make valid judgment possible. The four faculties are: (1) manas or the memory, which receives sense impressions; (2) citta, or that which stores these impressions, (3) buddhi, the instrument of judgment, decision or discrimination; and (4) ahaṅkāra, the instrument of final decision through which definite conclusions come.[4] These four follow each other in quick succession, as wave follows wave, until the fact that 'I know' lies upon the shore of consciousness.[5]

By virtue of the close connection between the antaḥkaraṇas and the soul, some are prone to identify the two.[6] The Siddhāntin, however, holds that this cannot be maintained. Meykaṇṭa-deva denies this identity in the fourth sūtra, and at the same time he illustrates the special nature of the soul by means of a comparison between the function of the soul and the function of the antaḥkaraṇas:

[1] Some of the material in the following pages is a repetition of certain sections found in the pages on the Development of the Tattvas. The reason for this is that certain readers may omit the previous pages or get lost in their maze of complicated detail, since they are meant for the more technical student.

[2] See *Siddhi*, II: 1.

[3] Bharatiar, *The Revelations of St. Meykaṇḍar*, p. 46.

[4] *Śiva-jñāna-bodha*, sūtra 4, section 1, illustration 2. See also Bharatiar, op. cit., pp. 46–48.

[5] *Siddhi*, IV: 3.

[6] Ibid., IV: 1 and 2

The Proposition Stated:

The soul is not one of the antaḥkaraṇas, namely, manas, buddhi, ahaṅkāra, citta . . . .

The Ground or Reason:

. . . . because these stand as luminous (perceptive) and non-luminous (a-perceptive)[1].

The Siddhāntin's reason for the separate existence of the soul goes back to the doctrine of sat-kārya-vāda, which says that an entity may not have varying characteristics. He then goes on to show how the antaḥkaraṇas are like the five organs of sense, in that each performs a particular function, and, while doing so, does not transgress the territory of the others. None of the three can comprehend the separate function of the fourth. Besides, the antaḥkaraṇas as such are without knowledge (jaḍa). They are mere channels through which knowledge comes to the soul, even as glasses are mere channels through which light is admitted to the eye. The antaḥkaraṇas act as ministers to the soul; for even as a king is enlightened by his ministers, so the soul is enlightened by the four faculties of reason.[2]

The Siddhāntin, however, recognizes that the antaḥkaraṇas are far more intelligent than the five organs of sense, and accordingly assigns them a position above the sense-organs but below the soul. It is in this sense that the antaḥkaraṇas are said to have a dual nature.[3] When compared to the organs of sense, they are far more receptive, by virtue of which fact they are said to be capable of knowledge.[4] When compared to the soul, they are far less receptive, and hence are said to be incapable of knowledge.[5] The soul is the director; the antaḥkaraṇas, the managers; and the five organs of sense, the clerks. The clerks gather sense-impressions from the phenomenal world and present them to the managers, who, in turn, present them to the soul in digested and conclusive form.

Since the antaḥkaraṇas are without knowledge, they, like all such instruments, must be activated by something which has

[1] Prakāśa and a-prakāśa.

[2] *Siddhi*, IV : 31.

[3] *Śiva-jñāna-bodha*, IV, section 1, vārtika.

[4] Prakāśa.

[5] A-prakāśa.

knowledge. That which activates them is the mystic syllable om (a+u+m), the principal prayer of the Śaivites, which finds figurative expression in both the dancing form of Naṭarāja and the elephant-head of Gaṇeśa.

Om as the instigating or exciting force of the four faculties of reason can be divided into three vocal sounds. The first is 'a', which is the master of ahaṅkāra. Brahmā is the god who controls it. The second is 'u', which is the master of buddhi. Viṣṇu is the god who controls it. The third is 'm', which is the master of manas. Rudra is the god who controls it.[1]

To these are added the tattvas of nāda and bindu, the highest of the thirty-six. Bindu is an evoluion of nāda, and represents the stage between form and formlessness in sound. Bindu is the master of citta. Maheśvara is the god who controls it. Nāda is formless or primal sound (represented by the drum in Naṭarāja's hand) which is the final cause of all else and as such is master of the soul itself. Śadāsiva is the god who controls it.[2]

The above is a complicated version of a very simple truth, which says that there are four factors which enter the knowing process: (1) God, (2) the soul, (3) the four faculties of reason, and (4) the five organs of sense. The four faculties of reason receive their source-material from the five organs of sense. The soul receives sifted and conclusive knowledge from the four faculties by means of the mystic syllable om.[3] Put very simply, all that is implied is that *knowledge comes to the soul through the initiative of God.*

Section 2. The Kevala[4], Sakala and Śuddha Avastha

The list of refuted theories concerning the doctrine of the soul is now complete. The soul and the four faculties of reason are not the same. The special nature of the one is latent knowledge

[1] *Siddhi*, Svapakṣha, IV : 4.

[2] Ibid., IV : 3 and 4.

[3] There are several theories on the origin of om. One says that it represents the cry of a cow as it gives birth to its young. A more likely theory is that it represents the buzzing sound heard in the ears of him who performs yoga. Since yoga is one of the principal means of gaining jñāna, the sound heard while yoga is performed is apt to become rationalised. He who performs it believes all the gods are active in the bestowal of what leads to realizing Śiva. See Bharatiar, op. cit., discussion on om.

[4] *Siddhi*, IV : 38.

or intelligence. The special nature of the others is to act as a channel through which that knowledge flows. The reason for their union lies precisely there, for although the soul has a nature which is separate and distinct, it must join the four faculties in order that its dormant intelligence may come to light. What prevents this is the inherent power of ignorance, a power under whose dominance the soul lies from the eternal ages.

The Proposition Stated:

This soul has no knowledge on account of the saha-ja-mala (āṇava mala) ......

The Ground or Reason ;

. . . . because it continues to stand hiding as the obscurer of jñāna.

In its pristine setting, therefore, one finds the soul joined to the āṇava mala. The latent intelligence of the former is a recessive, which lies dormant because of the dominance of the latter. While the soul exists in this condition, it is said to exist in the state of kevala or the state in which āṇava is in complete control.

Āṇava is one, although souls are many. It is able to prevent the many souls from knowing by means of its multiple saktis or energies. Āṇava is indestructible, and hence eternal. From eternity, it is inseparably linked with the individual soul as verdigris with copper.[1]

During the sakala state,[2] the forces of māyā and karma come into play as re-agents of ānava. Māyā provides a phenomenal world, bodies and experience-levels. Karma provides the fruit of experience, the root cause of which is ignorance. Experience includes confusion, the high esteem of any favour received, the desire of the soul, sorrow and grief, excessive heat in the body due to love-sickness, and joy. The current which flows through

[1] Ibid., II: 80. In a footnote to this poem, J. M. Nallaswami Pillai says: 'The dirt that is inherent in copper can be removed once for all by alchemical process; and, when it is so removed, the copper remains no longer copper but is transformed into resplendent gold. In like manner, the jīva that is affected by mala can be freed from it only when Śiva-jñāna is attained; and the jīva that is so freed from mala remains no longer a jīva . . . . but merges into Śiva. The illustration of dirt and copper is favourite with the Siddhānta, and should, therefore, be carefully noted. *Śiva-jñāna-siddhi*, pp. 185–8.

[2] *Siddhi*, IV: 39.

them all is avidya or spiritual ignorance, for the chief function of āṇava is to make the phenomenal world so attractive that the soul refuses to turn to God.

In the sakala state, there is a struggle between the āṇava mala on the one hand and the power of knowledge which comes through māyā and karma on the other. The āṇava mala is ever the source of ignorance, which makes the soul go the way of the phenomenal world rather than gain the experience and knowledge which will make it possible to realize the advaita relationship with God. Aṇava confuses knowledge by pointing to the enjoyments and allurements of phenomena.

Āṇava is accordingly called the saha-ja-mala,[1] or the natural bond, the inference being that it appeared together with the soul from eternity. Māyā and karma are called the āgantuka mala, because they are not always joined to the soul but come in during the sakala state in order to enable the soul to know.

In order to lessen the power of āṇava, which hides the knowledge of the soul and prevents it from recognizing its own true self, its Lord, and the real nature of the phenomenal world, God gives the soul a body made from the evolutions of māyā.[2] While in this body, the soul performs deeds, the fruit of which is administered by karma. In this way, the soul gains more and more knowledge and thus the power of ānava is lessened. Such knowledge only comes through the aid of the four faculties of reason. The antaḥkaraṇas, therefore, are *the* important instruments through which the soul may realize advaita. Care must be taken, however, to see that the antaḥkaraṇas are considered to be merely instruments and not the soul itself.

In the final analysis, the āṇava mala is removed from the soul by the grace or ādi-śakti of God. The ādi-śakti works through the instrumentality of the tirodhāna-śakti, which is called a mala or bond because it unites with āṇava in order to separate it from the soul. The tirodhāna-śakti works like a guru who joins himself to a band of thieves. In this capacity, the guru is known as a 'thief-guru', for his purpose is to free the thieves from their evil habits. In a similar way, God works through His tirodhāna-śakti; and as soon as Śiva is realized, it is likewise seen that the tirodhāna-śakti is in reality the ādi-śakti at work.[3]

The pilgrimage of the soul, then, begins in eternity, where it

[1] *Śiva-prakāśa*, 2 : 20. [2] *Siddhi*, II : 79. [3] *Śiva-prakāśa*, poem 48.

is forever joined with the āṇava mala. This bond of potential pride, arrogance and self-conceit encourages the soul to ascribe all transactions to itself rather than to God. Originally, the āṇava mala reigns supreme in the state of kevala where the soul knows nothing because it exists in utter darkness, absolutely unconscious and alone.[1]

By the grace of God, the soul proceeds from the kevala state to the state of sakala, where it unites with the tattvas or evolutions of *kāraṇa māyā*.[2] This state is otherwise known as the baddha nilai,[3] or the state in which the soul receives a gross or sthūla body by means of which it is able to move about in the phenomenal world.[4] As soon as the soul receives a sthūla body, the antaḥkaraṇas begin to function, for they are part and parcel of the sthūla frame. The antaḥkaraṇas, as we have seen, are the channels through which knowledge flows, and it is knowledge which gradually removes āṇava.

In the sakala state, therefore, the struggle goes on between the āṇava mala on the one hand and the potential power of knowledge mediated by the five organs of sense and the four faculties of reason on the other. That which directs this struggle is the law of karma, for knowledge plus the sthūla frame leads to deeds, which are the cause of joys and sorrows, good and evil acts. The fruit of deeds is rebirth or the change from one sthūla body to another. Thus, through suffering and distress and through the habitation of various and sundry sthūla bodies, more knowledge comes to the soul. All the while, the soul is conscious and actively operative, for the sthūla body is like a marionette or a chariot which needs someone inside to initiate action.[5] Although the soul becomes engrossed in the objects of sense-experience while in the sthūla body, it is gradually extricated from these by means of the acquired knowledge which comes through the medium of the sensory experience itself.[6]

The third state of the soul is called the state of śuddha.[7] In it, the soul is free from the malas because it has realized the advaita relationship. Māyā and karma cease to operate because the inherent bond of ignorance is broken and its darkness dispelled.

The state of śuddha is the highest state for individual souls. It is realized by means of true knowledge which matures after

[1] *Siddhi*, IV : 37. [2] Ibid., IV : 39. [3] Ibid., IV : 21. [4] Ibid., IV : 22. [5] Ibid., IV . 24. [6] Ibid., IV : 39. [7] Ibid., IV : 40.

many births through which the soul passes. In the state of śuddha, the soul renounces the phenomenal world, regards joy and sorrow alike, since it realizes the true nature of both God and itself. The state of śuddha is one in which the soul and God are neither one, nor separate, nor neither, but rather a state in which two distinct entities are united in an inseparable way. The relationship is one in which the soul realizes the all-encompassing love of God and recognizes how God nursed it from all eternity until such time as He finally drew the soul to Himself.[1]

In its traverse from the state of kevala to the state of śuddha, the great barrier to be overcome is that of āṇava. The agencies God provides in order to overcome it are those of māyā and karma, which prevent the soul from realizing God in an easy or rapid way, and, as such, are listed among the malas. Ultimately, however, they are indispensable means by which the soul 'realizes'; and as such must be considered to be agencies of good.

Section 3. The Five Sakala Avasthas

The way in which māyā is utilized in the acquisition of knowledge is stated in syllogism three:

The Proposition Stated:

The soul experiences five avasthās, namely, jāgrat, svapna, suṣupti, turya, and turyātīta. . . .

The Ground or Reason:

. . . . because the soul stands as formless and formed hid in the form of the malas.[2]

Although the term avasthā is used for the three major stations of the soul, namely, kevala, sakala, and śuddha, it is likewise used for the five states through which the soul passes in the state of sakala. In this sense, the word refers to the place where the soul stands and learns according to the circumstances of the case. It is the experience-plane or state of consciousness through which the soul passes while it is united with the evolutions of māyā in the state of sakala.

We have seen that when the soul is completely dominated by the inherent bond of ignorance in the state of kevala, it exists

[1] *Siddhi*, IV: 40. [2] Ibid., IV: 31.

without form. When God causes the soul to pass to the state of sakala, He enables the still formless soul to join the tattvas by means of which the soul gains knowledge and works its way clear of the bond of āṇava.

The knowledge that comes to the soul by means of these states of consciousness is of five kinds and is dependent upon the tattvas with which the soul is united.[1] The names of the states of consciousness, the place where the soul rests, the body which it inhabits, and the type of knowledge that comes to the soul through each particular state of consciousness are given below:

Avasthā	*Place of Rest*	*Body Inhabited*	*Type of Knowledge Resulting*	*Number of tattvas*[2]	Activity of Śiva tattavas[3]
Jāgrat	Between the eyebrows	Sthūla	Physical consciousness Wakefulness	35	Śivam, Sakti, Śādākhya, Īśvara, Suddha-vidyā—all active
Svapna	Throat	Sūkṣhma	Dream state	25	Śuddha-vidyā absent or inactive
Suṣupti	Heart	Kāraṇa	Sleep	3	4th & 5th absent or inactive.
Turya	Navel	Soul joined to prāṇa vayu	Deep sleep	2	3rd, 4th, & 5th absent or inactive
Turyātīta	Point mid-way between anus & navel	Soul exists alone.	Ultraconsciousness	0	2nd, 3rd, 4th, & 5th absent or inactive.

[1] See சித்தாந்தப்பட விளக்க பாலபோதம்.

[2] See *Siddhi*, IV : 33, 34 ; also Bharatiar, *Revelations of St. Meykaṇḍar*, pp. 47-48.

[3] The Śiva tattvas are those which help the soul and cause it to act. See chart, page 153.

Mention has been made of the three bodies which the soul inhabits, but a repetition of them and their composition will make the chart more clear. The three bodies are: the sthūla, the sūkṣhma, and the kāraṇa. The sthūla body is the gross material body which one is able to see. The sūkṣhma body is made up of the five prāṇas (vital breaths), manas, the five jñānendriyas, and the five karmendriyas. It is the body which the soul inhabits during the state of dream and during the time that it makes the transition from one sthūla body to another.[1] The kāraṇa body is the subtlest and innermost rudiment that the soul inhabits. The soul may be joined with all three bodies at one and the same time, or it may exist without them in a pure naked state such as in turyātīta.

The way in which the soul passes from one state of consciousness to another is graphically illustrated in the *Siddhi*, where a comparison is drawn between a king and his ministers as they enter the palace. At each gate, the king leaves a few of those who guard him until he finally enters into the sanctum sanctorum where he is alone. In a similar way, the soul leaves the various tattvas as it passes through the states of consciousness, until finally it exists naked and alone.

A chart[2] showing the various halls or maṇḍala and the tattvas left at each mandala is given below:

Avasthā	*Maṇḍala*	*Number of tattvas left behind*
Jāgrat	Governing Hall	35
Svapna	Processional Hall	25
Suṣupti	Hall where king deliberates with his ministers.	3
Turya	Bedroom of king	2
Turiyātīta		1

The knowledge that comes to the soul through these five states of consciousness may be experienced gradually or in rapid

[1] *Siddhi*, IV: 22. [2] Ibid., IV: 32; also 30.

succession. An experience of rapid succession is illustrated by the news of a great loss. At the time of general consciousness (jāgrat), the soul is between the eyebrows. Shock caused by knowledge of a great loss causes it to pass to the point between the anus and the genitals, from which point it returns to the forehead by gradual degrees. At first, a man knows nothing and seems to be completely breathless (turyātīta). Then, he begins to breathe (turya). A dazed consciousness results (suṣupti). He sees something as in a dream (svapna). Finally, he returns to his senses (jāgrat).

Summary:

The repeated process of evolution, existence in form, and involution both as it applies to the phenomenal world and to every object within that world takes place for the sake of the endless number of souls. The number of souls is so great that 'they equal the number of days that are past since evolution and the days that are yet to be.'[1] Each one of these souls exists from eternity as an uncreated reality, the primary quality of each being vidyā, or latent knowledge or intelligence.[2] This intelligence, however, lies dormant, because of the dominance of darkness or ignorance.[3] This darkness covers each and every soul as the darkness of a room covers every individual confined within its four walls. As long as the soul remains in this state, it is said to exist in the state of kevala.

In order to free the soul from the bond of ignorance so that it may realize its inseparable relation with God, God gives the soul a body made from the evolutions of kārana māyā. As soon as this happens, the force of karma begins to work. This is the sakala state, in which the soul experiences sensations. Through the good and bad which results from these experiences, the soul performs puṇya and pāpa, the result of which is administered by karma through the direction of God. The net result is that the soul is born time and again in different bodies. This process enables the soul to acquire more and more knowledge, whereby the power of ignorance wears away. As long as the soul inhabits a body, it has the power to know, desire and do.

In the state of sakala, the soul experiences five different states of consciousness through which it gains knowledge.

[1] *Tiruvaruṭpayan*, 2 : 1. [2] Ibid., 2 : 5. [3] Ibid., 3 : 1, 2 and 3.

Sensory experience is presented to the four faculties of reason (the antaḥkaraṇas), and after these have acted and reached a conclusion the knowledge is presented to the soul. When true knowledge is attained, the time comes for the āṇava mala to leave. This is done as soon as the soul receives the imprint of the wisdom of God, by means of which the power of āṇava is completely neutralized and the soul joins the Holy feet of Śiva.[1]

In other words, souls have no beginning. They are eternal, uncreated realities which find themselves united either with the bond of āṇava (kevala), or with the phenomenal world (sakala), or with God (śuddha). For it is the chief characteristic of the soul to partake of the nature of that with which it is attached. In no stage of its existence can the soul remain by itself in isolation.[2] The soul is like a crystal which assumes the colour of the object with which it is in contact. When the soul is in union with āṇava, it assimilates the darkness of the same. When in union with a body, it partakes of the nature of that body. And when in union with God, it shares the nature of the Supreme.[3]

The *Śiva-prakāśa* summarizes the Siddhānta teaching on the soul as follows:

> Souls are innumerable and eternal and are hid within āṇava mala. They receive a body from God in accordance with deeds they perform. This body and soul are inseparable. When the soul has joined a body, it experiences many things. The puṇya and pāpa from these experiences result in rebirth. When the time comes for the āṇava mala to leave, God imprints His grace through which the soul receives wisdom. Through this wisdom, the power of āṇava is neutralized and the soul joins God.[4].

The Siddhāntin always insists that it is the grace of God which isolates the soul from āṇava and brings it into the advaita relation with Himself. As an illustration of how this is done, an

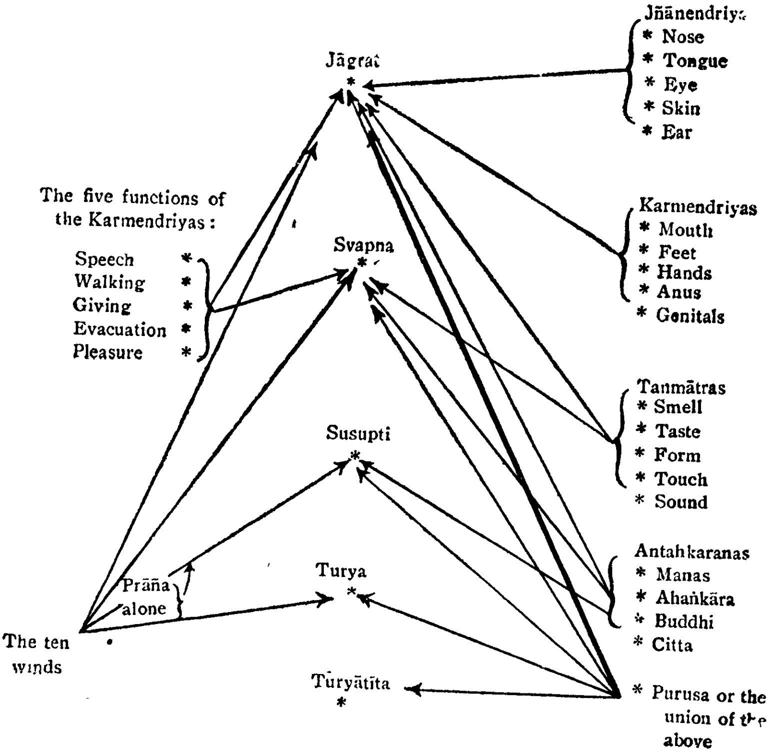
[1] *Śiva-prakāśa*, poem 19.

[2] This is the doctrine of 'That becoming that', stated in Tamil as அது அது ஆதல் or சார்ந்ததன் வண்ணமாதல்.

[3] *Siddhi*, IV: 20. A question may arise about the activating function of the soul on the one hand and the crystalline, vidya character on the other. Both aspects are affirmed by the Siddhānta, and the way they are reconciled is through realization, for, when Śiva-jñāna is imprinted upon the ripened soul, that soul realizes that its knowing activities were all along initiated by the sakti of God and really not by its own inherent power. See the introduction to the commentary on Sūtra 5.

[4] *Śiva-prakāśā*, poem 19.

old poem[1] compares God to a washerman; the soul to a cloth; and āṇava, to the dirt within the cloth. The sthūla body is like fuller's earth, while the grace of God is like water. Even as the dhobi removes filth from a cloth by placing it in fuller's earth, so God removes āṇava from the soul by placing it in a sthūla body. When the washerman dips the cloth in water, the dirt is washed away. Similarly, when God dips the soul in His grace, He cleanses it.



The five divisions of the sakala avasthā, and the number and the names of the tattvas connected with each division are given in the above chart.

[1] The old poem is this:

ஆருயிராம ஆடைகளின் ஆணவமாம அழுககணை
சாரும உவாகவொரு அருள் தண்ணீரால் தப்பியே
வாருமுடன அறுககவல்ல வண்ணானும் அவன மண்ணை
பாருலகிற பததர்க்குப் பததாம பானுமவன.

Although the five organs of sense know the five sensations through the help of the soul, they do not know themselves or the soul which makes it possible for them to know. In a similar way, although the soul knows the world (phenomena) through the help of God, it neither knows itself nor God Who makes it possible for it to know. Souls are active in the presence of God as iron filings are active in the presence of a magnet (which means that there is no change in God).

Thus far, inferential reasoning has led to the fact that knowledge comes to the soul in two ways : (1) through the instrumentality of the four faculties of reason (the antaḥkaraṇas) which receive their source-material from the five organs of sense, and (2) through the five states of consciousness (avasthā) through which the soul passes. The fifth sūtra carries this reasoning one step farther, and shows that knowing is not a self-contained process but that it receives its initiative and direction from God. The sūtra is put in the form of an analogy in order to show that God activates the soul and causes it to know in the same way that the soul activates the five organs of sense and causes them to know.

This doctrine of the Divine initiative with respect to the knowing process follows consistently upon the previous teaching on the state and nature of the soul. For it is quite evident that the soul cannot initiate the knowing process, because it is united from eternity (in the kevala state) with the inherent power of ignorance. This, together with the fact that it is the nature of the soul to partake of and assimilate the nature of that with which it is united, makes it necessary to look elsewhere for the origin of activity. This origin, according to sūtra 5, is found in the Divine initiative; for it is the grace of God that releases souls from the state of kevala, where they are completely dominated by āṇava, to the state of sakala, where they are in the environment of the phenomenal world, bodies and experience-planes—all evolutions of kāraṇa māyā.

Furthermore, the grace of God not only starts the soul on its way toward realization, but it continues to direct the knowing

process through the instrumentality of karma. The soul, therefore, is that which is acted upon, while it is God Who acts.

SECTION 1 : *The Five Organs of Sense are Activated by the Soul*

The activity of God upon the soul is comparable to the activity of the soul upon the five organs of sense:

The Proposition Stated :

The five organs of sense know by means of the soul . . . .

The Ground or Reason :

. . . . because nothing is apprehended by the organs of sense unless the soul (helps them).

The five organs of sense are merely channels through which knowledge passes to the four faculties of reason, which coordinate sense-impressions and make final judgment. Neither the five senses nor the four faculties are able to initiate the knowing process, because as channels they do not possess the quality of knowledge.[1] Behind these, therefore, stands a knowing principle, which acts upon the four faculties, which in turn act upon the five organs of sense. It is for this reason that it is said that the five organs of sense cannot act without the help of the soul. Besides, even with the help of the soul, they are never able to know the soul itself or their own true nature.

The question of God as the activating agent of the knowing process arises when the question is asked: 'Is karma not sufficient?' This question is put by the Karmātmavādin, who holds that karma does possess sufficient power to instigate and carry on the process. He eliminates God because of a dilemma which says that, if one holds that God imparts knowledge to the soul, one must likewise hold that each soul is entitled to the same amount of knowledge; otherwise, God is unfair. Or, if one admits that the difference is due to karma, one is bound to admit that God is unnecessary because karma is proved sufficient.[2]

SECTION 2 : *The Soul is Activated by God*

The Siddhāntin's answer to this dilemma is that one cannot dispense with God so easily. The fruit of the deed can never

[1] They are jada. [2] *Siddhi*, V : 2.

come of itself. It is necessary for Someone to see that the proper fruit is administered correctly :

The Proposition Stated :

Even this (the soul) will understand only by means of their First-One . . . .

The Ground or Reason :

. . . because the soul is not conscious of itself even as the organs of sense which are conscious by means of the soul alone.

The Siddhāntin says that the five organs of sense are unable to know unless they experience things through the help of the soul. In the same way, the soul is unable to know except through the grace of God which makes it possible for the soul to know. This process may be compared to iron filings before a magnet.

The analogy is now complete. The soul is unable to know without the help of God, even as the five organs of sense are unable to know without the help of the soul. The soul pervades the five organs of sense and through them experiences the phenomenal world and gathers knowledge. God pervades the soul in order to make this experience a reality.

God causes knowledge to come to the soul in various ways. The *Siddhi* lists human bodies, karma, time, luminaries, books on logic and philosophy and the word of the guru.[1] The *Siddhi* hastens to add that in spite of the fact that God is the cause of the soul's knowing, He Himself does not need the means of knowing listed above;[2] for the phenomenal worlds are His body; souls, His instruments; and the icchā, jñāna, and kriyā saktis, His antaḥkaraṇas.[3] God induces the soul to reap the results of good and evil deeds, while He Himself dances the dance of evolution, preservation in appearance, involution, concealment and grace.

[1] *Siddhi*, V : 4. [2] Ibid., V : 5. [3] Ibid., V : 7.

Sūtra 6: The Attributes of Pati

Whatever is perceived as a definite object of sense is changeable (asat). That which cannot be perceived does not exist. God is neither the one nor the other. Hence, He is called Sivasat which means that He can be known through grace-wisdom which He Himself imparts (pati jñana) but not through human intelligence (paśu and pāśa jñāna).

The unqualified position of the Siddhāntin is that the grace of God is indispensable in the knowing process. Without this grace, knowledge would never come to the soul.

The knowledge that does come is of three kinds: pāśa, paśu, and pati jñāna. Pāśa and paśu jñāna are known as human understanding, while pati jñāna is known as the imprint of Divine Grace.

Pāśa jñāna consists of the general knowledge of this phenomenal world as it comes through the five senses. It is called pāśa jñāna because it concerns the bond of phenomenal things. Paśu jñāna includes the special or reasoned knowledge which is the result of cogitation and results in the awareness that there is a soul separate and distinct from the four faculties (the antaḥkaraṇas).[1] Pati jñāna is the final imprint of grace whereby God brings the soul to the complete awareness that He and the soul are inseparably united from the eternal ages—a fact which otherwise goes unnoticed and unknown by the soul.

Section 1: *Pāśa and Paśu Jñāna*

Pāśa and paśu jñāna are necessary for development, although neither can bring the soul to the final stage of realization.

The Proposition Stated:

Perceptual knowledge is changeable (asat) . . .

The Ground or Reason:

. . . because perceptual knowledge is luminous (perceptive) and non-luminous (a-perceptive) (at one and the same time).

All that which is known through human understanding (pāśa and paśu jñāna) will cease to appear as real when the soul

[1] *Siddhi*, IV: 2.

realizes God. The reason is that knowledge which comes through human understanding is knowledge about the material and mental universe, and this knowledge, like the universe itself, will disappear.

Human understanding will never bring the soul to the final state of realization, because it is ultimately unreal, in the sense that it is impermanent. The reason is that what appears is changeable; for everything that appears is subject to the three-fold process of evolution, existence in form and involution.

Pāśa jñāna is impermanent, because it is mediated by the five organs of sense. It is knowledge that one gains of the phenomenal world, knowledge which is mediated both by direct experience and by the perusal of the *Vedas*, *Śāstras*, *Purāṇas*, and other sacred literature. In other words, it is the general knowledge that one gains of the experience-planes in which one finds oneself.

Paśu jñāna is impermanent, because it is mediated by the four faculties of reason—the antaḥkaraṇas. Reflection teaches that these are not the soul but that the soul exists separate and distinct from them. It likewise teaches that the essential nature of the soul is pure intelligence. This leads to the inference that the soul supersedes the sacred scriptures from which it gains knowledge of its nature, for the sacred scriptures are evolutions of māyā, while the soul is pure intelligence and therefore comparable to God.

The actual realization of the soul's comparability to God, then, will never come through pāśa or paśu jñāna, because these two are mediated through the evolutionary channels of kārya māyā. The knowledge, like the channel through which it passes, is impermanent, since the great dissolution (saṃhāra) will sweep both into primal formlessness.

The above is the practical application of the Siddhāntin's axiom which says that if a thing can be known, it exists. The added inference is that it appears. The corollary of this is that if a thing cannot be known, it does not exist. The added inference is that it does not appear.

It is likewise a Siddhāntin's teaching that 'existing things' may be classified as permanent and temporary. A temporary thing is one which can be pointed to as 'this' or 'that'. The reason for its temporary character is that it is an evolution of māyā, which will disappear during the time of general involution. A perma-

nent thing, on the other hand, is one which cannot be pointed to as 'this' or 'that', because it is not an evolution of māyā. The consequence is that it will never disappear.

Section 2: *Pati Jñāna*

Some difficulty arises with the above reasoning when it is applied to God. The *Siddhi* states this difficulty in the form of a dilemma.[1] The first part says: 'If God is One Who can be known, He becomes non-intelligent (a jaḍa thing) which like all non-intelligent things (things which can be pointed to as 'this' and 'that') will ultimately disappear.' The second part says: 'If one says that God cannot be known, He becomes a non-entity (śūnya).'

Part of the answer to this dilemma lies in the fact that there are two types of knowledge which are invalid as far as final realization is concerned. All one can learn through them is the nature of the phenomenal world and the nature of the soul.

These, however, do not complete the list of ultimate realities. It is true, God *would* be subject to involution if one could apprehend Him through either pāśa or paśu jñāna. But this is impossible. Does it mean, then, that God is absolutely unknowable and therefore non-existent? No—

The Proposition Stated:

The changeless Śiva is He Who stands without these two characteristics and Who is beyond speech, mind and the organs of sense. . . .

The Ground or Reason:

. . . . because the luminous does not need anything to illuminate it, and the non-luminous has no illumination.

What the Siddhāntin means is that that which cannot be realized through human understanding (pāśa and paśu jñāna) may be realized through grace-wisdom (pati jñāna). It is obvious that if one says that God can be realized by human understanding, one implies that God is like other things in that He will disappear. On the other hand, if one says that God cannot be ascertained, one implies that He cannot be known at all. Grace-wisdom (pati jñāna) is therefore necessary, because from the viewpoint of man God possesses a dual nature: He is both ascertainable and unascertainable.

[1] Ibid., VI: 1 and 2.

God is an 'existing thing' (an uḷ-poruḷ), Who does not appear in the sense that other things appear, for this would make Him subject to the process of evolution and involution. He cannot be known by pāśa or paśu knowledge, simply because He extends beyond the purview of these two.

This does not mean that God does not exist. Nor does it mean that He cannot be known. God does not exist to, nor can He be known by, human understanding; but He does exist to, and can be known by, Divine Wisdom.

God cannot be known by paśu jñāna or the intelligence of the soul, because God is inseparably one with the soul; hence, He can never be known as 'other than' or outside the soul. He is the thinker of all the thoughts of the soul; and in Him there is no distinction of 'I' or 'Mine'.[1] God is inseparably linked with the soul from all eternity and therefore transcends all knowledge which discriminates between 'this' and 'that'. He is always *inside* the soul and must be realized from within.[2] Pati jñāna is this realization.

Pati jñāna is the wisdom which God Himself imparts. It is the spiritual experience whereby the soul becomes conscious of the fact that the merger between itself and the Supreme is indeed a reality. This consciousness consists in knowing that, although God and the soul are inseparably united, the soul differs from God, since God is greater than the soul in the same way as a master is greater than his slave.

Since God can never be known by the two instruments of pāśa and paśu jñāna, and since one can only realize Him through pati jñāna, it stands to reason that those who have thus realized Him (called jñānis) are the only ones who can tell us what God is like.

Those who have thus realized make the mental distinction between God as Para-Śivam and God as pati Śiva. Para-Śivam is Śiva in His highest form, a form in which He exists as Pure Intelligence. Para-Śivam is devoid of form—He is sva-rūpa. He is devoid of qualities and attributes—He is nirguṇa. Pati Śiva refers to God as He stands in inseparable relation to souls and the universe of matter. As such, He is otherwise known as Sadāśiva.

[1] Ibid., VI : 8. [2] Ibid., VI : 9.

Śiva has eight characteristics :[1]

1. He is a self-existent, self-dependent being, One Who is above all others. If He were dependent on others, He would not be a free agent.

2. Śiva is an immutable being, in the sense that He does not change either in form or nature. If He were mutable, He would be subject to the influence of time and, consequently, involution.

3. Śiva has intuitive wisdom. If His wisdom were meditaed, He would be dependent upon an outside agent or source.

4. Śiva is omniscient. If His knowledge did not extend to all things, He could not have created them all.

5. Śiva is a being free by nature from all dross and other impurities which fetter the soul. In other words, He is without the malas. If He were bound by the malas, He would be like the mutable soul.

6. Śiva is a being of boundless grace. If His grace were limited, He would err and be subject to sin and sorrow like the soul.

7. Śiva is omnipotent. If He were not so, He could not be the author of all the phenomena that one sees in this world.

8. Śiva is a being Who enjoys boundless bliss. If bliss were not His, He would desire the enjoyments of the phenomenal world and thus be subject to samsāra.[2]

Those who have realized Śiva say that He performs five functions,[3] each of which He delegates to the agency of a lesser god to whom He also deputes the required power.

[1] These eight are variously expanded into sixteen. For the eight listed above, see *Śiva-prakāśa* sūtra 1, poem 1; the relevant *U. M. Tamil Lexicon* definition; and Mudaliar, S. Sabharatna, *Essentials of Hinduism in the Light of Śaiva Siddhānta*, pp. 46–49.

[2] The Tamil words translated are :

(*a*) தனவயததனாதல் ;
(*b*) தூயவுடமபினாதல் ;
(*c*) இயறகையுணாவினாதல் ;
(*d*) முற்றுமுணாதல் ;
(*e*) இயல்பாகவே பாசங்களினீங்குதல் ;
(*f*) பேரருளுடைமை ;
(*g*) முடிவிலாற்றலுடைமை ;
(*h*) வரம்பிலின்பமுடைமை.

[3] *Siddhi*, I : 37. See also Mudaliar, op. cit. pp. 40 and 41 ; also, Shivapadasundaram, S., *The Śaiva School of Hinduism*, pp. 60–63.

Evolution is performed by Brahmā. It consists of the transformation of māyā from the state of formlessness or cause into the state of form or effect. This simply means that Brahmā changes kāraṇa māyā into kārya māyā, the unseen into the seen.

Evolution provides sakala souls with bodies, physical and mental organs, phenomenal worlds, and experience-planes.[1]

This gift of bodies, minds, worlds, and experience levels is designed to enable the soul to realize God.

Preservation in form or appearance is performed by Viṣṇu. He maintains the state of kārya or evolved māyā for such a length of time as is required to serve the purpose for which it was brought into the state of appearance.

Involution is performed by Rudra. It consists in the transformation of the phenomenal world from the state of form or appearance back into the state of formlessness or non-appearance. Kārya māyā resolves into kāraṇa māyā.

Sakala souls undergo many rebirths, while the phenomenal world exists in the state of appearance or kārya māyā. These occur as often as their karma requires. The periodic resolution of the phenomenal world into primitive or formless (kāraṇa) māyā however, is designed to give sakala souls complete rest. This period is technically known as the mahā-saṃhāra.

Obscuration is performed by Maheśvara by means of the tirodhāna-śakti of Śiva. It includes the function of veiling or darkening, which is designed to keep the soul engrossed in the experiences of this world until its karma is completely worked out. Since the power of āṇava prevents the soul from independent action, the stimulus to act and to continue to act must be given by God. The injection of the soul, therefore, into the sphere of kārya māyā, where the force of karma begins to work, is, in reality, a gracious act of God, because the stimulated soul is allured by secular pleasures and enjoyments to a state of dissatisfaction with the world. In other words, obscuration leads the soul through pāśa and paśu jñāna to the final stage where the soul yearns for the imprint of Divine grace or pati jñāna.

The imprint of Divine Grace is performed by Sadāśiva. It is made when there is a balance or equation between good and bad deeds, [2] when joy and sorrow, pleasure and pain are regarded

[1] Tanu, karaṇa, bhuvana, and bhoga. [2] இருவினை ஒப்பு

neutrally. Each enjoyment, sorrow, pleasure, and pain contributes to the decrease of the āṇava mala. Through such experience, the soul is led to the state where it is capable of being entirely freed from bondage. At this time, Śiva makes a final imprint upon the soul through which the soul becomes aware and fully realizes the inseparable (advaita) relation which existed between it and God as from eternity.

The *Śiva-prakāśa*:

> God performs five acts of grace on behalf of souls in order to lift them from the sea of sorrow. This is why the jñānī says that these acts are God's play. Involution is performed in order to give the soul rest. Evolution is performed in order to drive away the āṇava mala. Preservation causes the soul to eat the fruit of its karma and become ripe of itself. Obscuration causes the soul to experience the phenomenal world in order that it may become dissatisfied with the things of this world. The Imprint of Divine Grace is performed in order that God may call the soul to Himself. Though thus distinguished, the five acts are in essence all one act of grace so that each soul may ultimately realize the bliss of advaita.[1]

Dancing Naṭarāja illustrates how easily and how rythmically Śiva performs these five functions.[2] His rhythm is the rhythm of the wind which blows over the calm sea. Waves and foam appear, but there is no change in the wind—nor in Naṭarāja.[3]

Conclusion :

The apex of the Śaiva Siddhānta pyramid is the realization of advaita. The foundation of the pyramid is the inference which says that the phenomenal world and every object which appears within it is subject to periodic evolution, existence in form, and involution. The three eternal uncreated realities of pati, paśu, and pāśa emerge as inferences from this initial statement of faith. The problem of life is to eliminate pāṣa from paśu so that pati may be completely realized. This can be done only through pati jñāna, for pāśa and paśu jñāna are ultimately impermanent. How pati jñāṇa is attained is told in Part II, which outlines the Siddhāntin's way to realization.

[1] *Śiva-prakāśa*, poem 10.
[2] Shivapadasundaram, S., pp. 181–2.
[3] *Siva-prakāśa*, poem 35.

PART II: SPECIAL SŪTRAS, 7–12

Sūtra 7: The Necessity for the Soul to Realize Śiva

In the presence of God Who is unchangeable (sat), nothing has a reality of its own. Hence, God cannot perceive the changeable (asat), and the changeable (asat) cannot perceive the Unchangeable (sat). That which perceives both is neither of them. The soul, therefore, which experiences both God Who is unchangeable (sat), and the phenomenal world which is changeable (asat), is called 'changeable-unchangeable' (sat-asat).

The apex of philosophical thought relative to pati, paśu and pāśa is the realization of advaita, which comes about through pati jñāna or the imprint of Śiva upon the soul. Pāśa and paśu jñāna lead the soul to the point where it recognizes that it differs from the phenomenal world and all other manifestations of māyā. Pati jñāna supplements this by making the soul aware of the fact that God and the soul are always united and that the bond of āṇava prevents this recognition. The be-all and end-all of life, therefore, is to receive the imprint of Divine grace. For 'all knowledge and all philosophy will be utterly useless if it will not lead us to believe that we have a better end to attain to, and to action that will bring about this end. The true end or Siddhānta is what is treated of' . . . in sūtras 10 to 12 inclusive; and sūtras 7 to 9 inclusive which precede it are 'appropriately devoted to the treatment of the action or sādhana or means of attaining the True End'—or the Siddhānta.[1]

Sūtras 7, 8, and 9, then, show how one may place oneself in a receptive state for the imprint of Grace. They outline the course by which pati jñāna may be obtained and realization become a reality. Sūtras 10, 11 and 12 indicate the blessings which come by following the path outlined in sūtras 7, 8 and 9. They likewise caution the soul that has realized to remain in its state of bliss.

[1] Pillai, J. M. Nallaswami, *Śiva-jñāna-bodha of Meykaṇṭa-deva,* 1945 edition, 69.

SECTION 1 : *Pati has no Experience of Pāśa*

Sūtra 7 serves as an introduction to Part II. It shows how the soul is a factor which stands between the phenomenal world which is asat or changeable and Śiva Who is sat or unchangeable. It re-emphasizes the fact that the soul stands between māyā on the one hand and Śiva on the other.

The first section of the sūtra explains why God cannot experience bondage:

The Proposition Stated:

In the presence of sat, asat, cannot shine. . . .

The Ground or Reason :

. . . . because in the presence of the eternal the false-eternal stands as non-luminous.

The Siddhāntin says that in the presence of God, nothing can shine with a reality of its own. Actually, there is nothing which can be pointed to as different from Him ; hence, even as in the presence of the unchangeable the changeable has no reality, so in the presence of the eternal, the false eternal stands shorn of whatever light it may have had alone.

One senses in these words a distinct difference between the conception of the Vedāntin and that of the Siddhāntin relative to the phenomenal world. The origin of this difference lies in the variant interpretation given to the sentence, ' The phenomenal world does not exist. ' The Vedāntin holds to a literal interpretation and maintains that the phenomenal world is as illusory and non-existent as the horns of a hare or the lotus of the sky. [1] The Siddhāntin says that, before the all-knowing Śiva, the universe is so small and insignificant that it does not *appear* to exist. The phenomenal world, however, *is real* ; but it loses its glamour and appears to be non-existent in the presence of Śiva, even as darkness appears to be non-existent to one who gazes at the rays of the sun.

The Siddhāntin holds that the phenomenal world does not exist separate and distinct from Śiva for two reasons: (1) if it did, Śiva would not be omniscient, since His knowledge could not comprise that which exists separate from Him and which can be pointed to as 'that'; and (2) if it did, Śiva would not be omnipresent, because

[1] This statement is a Siddhāntin's interpretation of the Vedāntin's position. The Vedāntin may not accept this particular interpetation. Taken from *Siva-jñāna-bodham*, sūtra VII, Section 1, commentary.

He could not be in the place to which He was able to point. The ability to point indicates the fact of separate existence.

All this emerges from the teaching which says that the phenomenal world is asat or changeable. The sense in which asat is used here does not mean non-existent but rather 'non-luminous or non-distinguishable' (a-prakāśa).[1] A parallel illustration is that of the Ganges, which pours water into the ocean from its many mouths. The reddish colour of the Ganges is discernible for some distance out at sea, but gradually the colour disappears, giving way to the blue of the ocean. 'The great sea, which is greater than the great Ganges, has completely engulfed and covered it up and in consequence, it is the Sea. . . . and not the Ganges. . . . that is apparent to us.'[2] In like manner, phenomena are swallowed in the presence of Śiva.

Before God, the phenomenal world stands shorn of any glory of its own. As the rays of the sun fill every corner of the world, so God fills all things with the light of His presence—from which the inference is made that He activates the whole and does not experience individual objects.

SECTION 2: *Pāśa does not Experience Pati*

The second section of the sūtra explains why the phenomenal world cannot experience God—

The Proposition Stated:

Asat has no innate intelligence. . . .

The Ground or Reason :

. . . . because that (asat) when proved does not exist.

The three strands of pāśa, namely, āṇava, māyā and karma, are each asat, which means that they are jaḍa. Hence they are subject to the process of involution. Only that which possesses or is capable of possessing knowledge is ultimately real, in the sense that it escapes or is able to escape the possibility of cyclical change.

SECTION 3. *Paśu Experiences both Pāśa and Pati*

Cyclical change is not applicable to God, because the very postulation of it relative to Him eliminates the possibility of an

[1] Pillai, J. M. N., ch. cit. p. 69. [2] Ibid.

Intelligent First Who acts as a director of the cycles. Neither can the purpose of the cycles be found in the material universe, for purpose and intelligence go together. The cycles are meaningless if they apply to that which by nature lacks inherent wisdom. The purpose, accordingly, must be found within the soul :

The Proposition Stated:

The soul which is neither of these has two-sided knowledge.

The Ground or Reason :

The knowledge (or intelligence) which knows both of these (sat and asat), and the knowledge which stands as the recipient of spiritual instruction, and that which exists in these two (sat and asat)—that is the soul.

Whereas God is sat or Unchangeable and the universe asat or changeable, the soul is called sat-asat, because it is both changeable and unchangeable. The soul is called sat-asat, because of its inherent quality of being associated either with the changeable or the Unchangeable. The soul cannot stand alone. Furthermore, the soul has the power of knowing only after it is taught. It knows the world through human understanding (pāśa and paśu jñāna) and it knows God through grace-wisdom (pati jñāna). This is why the soul is said to have this dual nature.

The soul, then, is the object for which the phenomenal world fluctuates and undergoes cyclical change. It is the object for which God initiates the stimulus for change.[2] The soul stands as it were, between the prongs of māyā on the one hand and God on the other, even as iron filings stand between the two arms of a magnet. By virtue of this intermediate position, the soul is called sat-asat; for it is neither sat nor asat, but partakes of the nature of both.

This nature expresses itself by becoming that with which it is united. If the soul is united with asat, it partakes of the nature of change. If it is united with sat, it partakes of the nature of the Imperishable. When the soul is united with the phenomenal world, it bears the stamp of māyā. When the soul realizes

[1] *Siddhi*, VII : 2. [2] Ibid., VII : 4.

advaita, it bears the stamp of God. This is what led Māṇikkavācakar to say :

Thou mad'st my thought Thy thought ! Of me, mere cur,
Thou mad'st the eye rest on Thy foot's blest flower,
Thou mad'st me bow before that flower alone ! My mouth
Thou mad'st to speak abroad Thy gem-like word !
My senses five to fill Thou cam'st, and mad'st, me Thine.
Ambrosial Sea of magic might ! O Mount ! Thyself
Thou gav'st, Thy form like wild of roseate lotus flowers,
To lonely helpless me, Thou Only-Light ! [1]

[1] Pope, G. U. *The Tiruvāçagam*, p. 55, poem xxvi. The real meaning of 'to lonely helpless me' is, ' to me who am neither sat nor asat.' For this, I am indebted to Swami Somasundaram of the Trichinopoly Temple : November 1945.

SŪTRA 8: ŚIVA'S APPEARANCE TO THE RIPENED SOUL AS GURU

As a result of religious austerities (tapas) performed in previous births and continued in the present, Siva, Who has been guiding the soul through the kevala and sakala states at all times, now manifests himself to the soul as a human guru and says: 'You are like one who is caught by a gang of hunters namely, the five senses. You have even become like the hunters themselves.' Through this experience, the soul comes to know itself and God and realizes its advaita relationship with Him.

The road to advaita is weary and long. It winds through cyclical change in regard both to the individual soul and to the entire phenomenal world with which the soul is united in the state of sakala. Phenomena, bodies, instruments and experience-levels all contribute to advancement, and they are applied by the law of karma. The knowledge which comes to the soul in the sakala state, therefore, is mediated by the evolutions of māyā, and is, as we have seen, of two kinds: pāśa jñāna or knowledge about the phenomenal world, and paśu jñāna or knowledge about the soul and its nature. Neither is adequate to advaita, although both are able to place the soul in the proper position for realization.

The gradual illumination of paśa and pāśu jñāna is an accretion of knowledge over many births; for the soul inhabits many bodies before it rises to the state of man. As a human, it wends its way through numberless transmigrations until it is born in the land where the *Vedas* and the *Śaivāgamas* are taught.[1] The path then leads from the Outermost Religions through the Outer, from the Inner to the Innermost, until the soul is finally born within the Siddhānta fold itself. Even here, there are four steps of religious austerities by means of which puṇya or merit is gained. These four include caryā, kriyā, yoga and jñāna.[2]

[1] *Siddhi*, II : 90.   [2] Ibid., II: 90, 91; VIII: 11.

SECTION 1: *Jñāna Comes through Tapas*

The first syllogism of Sūtra 8 assumes that the soul has passed through the multitudinous stages given above, since the entire second section of the *Śivā-jñāna-bodha* is written exclusively for Siddhāntins. This is the reason why the last six sūtras are called the 'special' or 'grace section'. Sūtra 8 takes up the strand of thinking within the Siddhānta fold itself :—

The Proposition Stated :

> Jñāna will shine to these souls on account of the tapas they did in a previous birth. . . .

The Ground or Reason :

> . . . . because (God) will not give mokṣa unless (souls) show jñāna as a good path when doing caryā, kriyā and yoga.

In reading through Siddhānta literature, one is impressed by the fact that the word 'bhakti' is seldom, if ever, mentioned. The reason for this is that the three paths outlined above are all an expression of bhakti, which indicates why no special section is given to the treatment of it. The Śaiva Siddhānta in its entirety is the highest expression of devotion. Bhakti for the Siddhāntin consists in following the three paths outlined above, for these are the means by which the soul may place itself in a position for the reception of the imprint of God's grace.

The three expressions of bhakti, namely, caryā, kriyā and yoga, are subdivisions of the word 'tapas' or 'religious austerities'. More generally defined, 'tapas' means 'to bear up patiently under the adversities that come to one and not to bring adversity to others'.[1] More technically defined, tapas consists of religious austerities, and the three listed below are the ones which the Siddhāntin must do in seriated order (on the basis of transmigration largely) in order to receive grace.

The path of caryā[2] consists in external service to God, service which creates in the mind a yearning for spiritual advancement. The mental plane is enlarged by the physical functions performed. These include washing the temple with water, sweeping it with a broom, gathering flowers for temple worship, lighting the temple

[1] *Tirukkural*, first section.

[2] These definitions were worked out with the help of S. Raja Pillai and the *U.M. Tamil Lexicon.* July 20, 1945.

[Photo by author

A Brahmin priest performing pūjā for a group of worshippers before Ganeśa in the Madura temple

lamps, growing flowers for temple garlands and doing the necessary things for the devotees of Śiva.[1]

Caryā is otherwise called the dāsa-mārga or the path of the servant, the relationship between the soul and God being thought of as being similar to that of a servant to his master.

The performance of caryā is directed to God in His rūpa state or state of form which in this case is the idol. The fruit of caryā is sālokya, which is the blissful condition of being in God's world, which means that after death the soul enjoys for a time the bliss of living in Śiva-lōkya.[2]

The path of kriyā consists in worshipping Śiva with rites and ceremonies prescribed in the *Āgamas*.[3] The performance is called pūjā, which is of two kinds: (1) that done for the salvation of one's own soul,[4] and (2) that done in a collective way as by a priest for the salvation of the souls of others.[5] Pūjā consists in establishing a definite concept of God in the mind and performing certain ceremonies with flowers, incense, lamps, holy water, sandal paste, fruits and other objects pleasing to God. Although the performance of pūjā is physical, the mental faculties have a large share in the service. The thinking powers are called into action as the individual officiates or performs his religious service in the presence of God.[6]

[1] *Siddhi*, VIII: 19; *Bodha*, Bhāṣya, 8. 1, p. 359; *Tiruvāthavūr-Ādigal Purāṇa*, by Munivar, found in *A Science Graduate*, p. 48; *U.M. Tamil Lexicon*, p. 1319. The duties for the dāsa marga are:

எளியன தீபமிடமலர் கொய்தல
அளிதின மெழுகல்லது தூர்த்தல் வாழ்த்தல்
பளிமணி பற்றல் பனஞ்சனமாதி
தளிதொழில் செய்வது தானறுச மார்க்கம்.

Found in Pillai, J. M. Nallaswami, 'The Four Paths', *The Siddhānta Deepika or the Light of Truth*, June 1906, Vol. VII, No. 3.

[2] *Śiva-jñāna-bodha*, VIII; 1, example 1.

[3] Ibid., Bhāṣya, p. 359; *U.M. Tamil Lexicon*, p. 928.

[4] Ātmārtha-pūjā.

[5] Parārtha-pūjā.

[6] *Siddhi*, VIII: 20; *Tiruvātavūr Ādigal*, p. 49. The duties of kriyā are:

பூசித்தல வாசித்தல் போற்றல செபித்திடல்
ஆசற்ற நற்றவம் வாய்மையழுக்கின்மை
நேசித்திட்டன்னம் நீ சுத்திசெய்தல் மற்று
ஆசற்ற சற்புத்திர மார்க்கமாகுமே.

Pillai, J. M. Nallaswami, op. cit., footnote 5.

Kriyā is otherwise called the putra-marga, or the path of the son. The relationship between the soul and God is thought of as that between a son and his father.

The performance of kriyā is directed to God in His rūpā-rūpa form, which is the liṅga and other manifestations of Śiva as contemplated in the *Āgamas.* The fruit of kriyā is sāmīpya, or the state of being near to God in Śiva-lōka.

The path of yoga consists in the mental worship of Śiva in His subtler form.[1] 'Yoga' means 'union with God on the mental plane'. It is accomplished by meditating upon God in the six ādhāra or dynamic tattva centres (which are nerve plexuses in the body.[2]) In order to meditate upon God in these nerve-centres, it is necessary to prevent the five organs of sense from seeking knowledge in the outside world. This is done by preventing inhalation and exhalation, an act which is possible if one practises the physical science of yoga.[3]

The entire path of yoga, both physical and mental, is made up of the following eight steps: (1) yama or abstention from lying, killing, theft, lust and covetousness; (2) niyama, or disciplinary observances, such as the practice of contentment, bodily discipline, investigation of religious truths and worship of God; (3) āsana, or right posture; nine important ones are listed; (4) prāṇā-yāma, or control of the prāṇas or the vital forces of the body by regulation of breath; (5) pratyāhāra, or restraining the senses by the removal of distraction—withdrawal of the senses from external objects, (6) dhāraṇā, or the concentration of the mind on God, (7) dhyāna, or steady, uninterrupted contemplation of an object, such as meditation which leads to spiritual contact; (8) samādhi, or the intense contemplation of God, identifying oneself with Him in a spiritual experience.[4]

[1] *Śiva-jñāna-bodha*, Bhāṣya, 8, 1; *U.M. Tamil Lexion*, p. 3413.

[2] *U.M. Tamil Lexicon*, supplementary volume, p. 103.

[3] *Siddhi*; VIII : 21, called ashṭaṅga-yoga. *Tiruvātavūr Adigal Purāṇa*, Munivar, in *A Science Graduate*, p. 49.

[4] See the definitions in the *U.M. Tamil Lexicon* on pp. 300, 2256, 210. 2698, 2673, 1844, 1881, 1297; also Mudaliar, S. Sabharatna, op. cit., pp. 126-7. The duties of yoga are:

ஆதார சோதனை யாநாடி சுத்திகள்
மேதாதி யீரெண்கலந்து வின்னொளி
போதாலயத்துட புலனைகரணம் புந்தி
சாதாரணங் கெடலாஞ் சகமார்க்கமே.

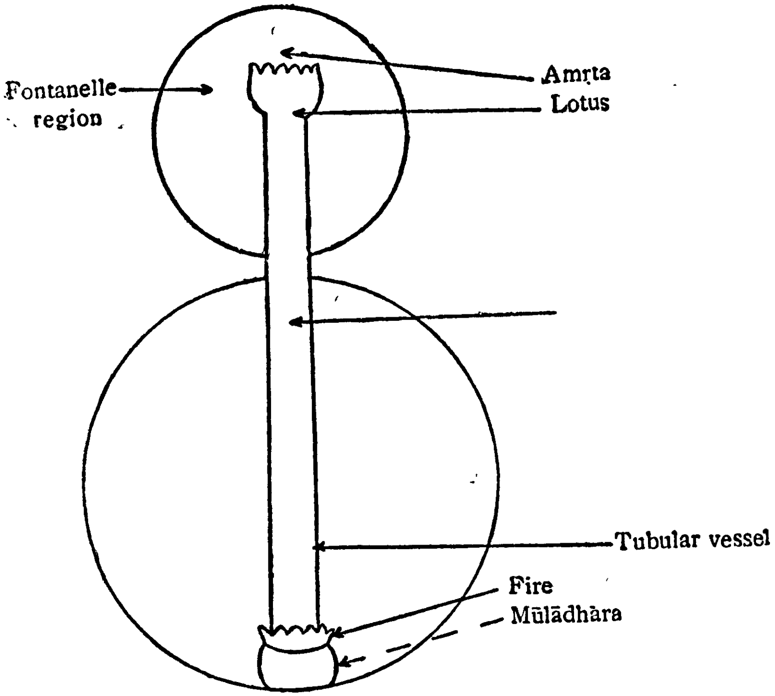
The six ādhāra [1] or nerve-centres of the body are called: mūlādhāra, svādhiṣhṭhāna, maṇipūraka, anāhata, viśuddha and ājñā. The mūlādhāra is described as a four-petaled lotus situated between the base of the genitals and the anus.[2] The svadhiṣhṭhāna is described as a six-petaled lotus situated above the mūlādhāra and below the navel.[3] The maṇipūraka, a ten-petaled lotus situated in the region of the navel.[4] The anāhata is a mystic nerve-centre described as a twelve-petaled lotus situated above maṇipūraka and in the region of the heart.[5] The vi-śuddha is conceived as a sixteen—petaled lotus situated at the root of the tongue above anāhata.[6] The ājñā is a two-petaled lotus situated between the eyebrows.[7]

The one who performs yoga (a yogī) must control the five senses, must stop breathing, and must see that the breath that remains within the body passes through a tubular vessel which leads from the mūlādhāra to the fontanelle aperture in the crown of the head.[8] In this region is an open lotus in which exists a moon-centre believed to be the seat of the Para-sakti. This moon-centre contains amṛta or ambrosia, which confers immortality.

In the region of the mūlādhāra, there is a fire. As soon as the breath is stopped from going through the nostrils, it passes along the channel from the mūlādhāra to the fontanelle region or the two-petaled lotus. When the heat which comes from the mūlādhāra reaches this point, it melts the ambrosia, which begins to drip down through the body and becomes food for the yogī. The ambrosia fills the entire body, and the completely filling of this makes it possible for God to appear before the yogī in the form of light.[9] See illustration p. 128.

The purpose of yoga is to stop consciousness from passing to outside phenomena so that it may remain within the individual self. Commensurate with this purpose is the further one that the soul rid itself of more and more of the organs of sense-perception, by which process it loses its 'I-ness' and 'my-ness'. Yoga thus becomes a stepping-stone to the imprint of Divine Wisdom, because it is only when the soul reaches the stage where its

[1] *Siddhi*, VIII : 21.
[2] *U.M. Tamil Lexicon*, p. 3329.
[3] Ibid., p. 1540.
[4] Ibid., p. 3043.
[5] Ibid., p. 190.
[6] Ibid., p. 3644.
[7] Ibid., p. 214.
[8] Ibid., p. 2636.
[9] *Siddhi*, VIII : 21,



'I-ness' and 'my-ness' have gone that it is respective enough to receive pati jñāna.

Another name for 'yoga' is 'sahacaramarga' or 'the path of the friend'. It is performed to God as He exists in His arūpa or formless state. The fruit of yoga is sārūpya or the blissful condition in which a devotee obtains a form similar to God in Śiva-lokya.[1]

Before anyone may efficaciously perform any one of the above manifestations of bhakti, it is necessary for that person to be initiated into the mysteries of the Śaiva religion. This initiation or purification of the disciple by a guru is called 'dīkṣā.[2]

[1] For a summary of dāsa-mārga, putra-mārga, sahacara-marga and jñāna-mārga, see *Siddhi*, VIII : 18.

[2] *Siddhi*, VIII : 3. See Pillai, J. M. Nallaswamy, op. cit., p. 223, note, The *U.M. Tamil Lexicon*, p, 1937, gives two subdivisions for Dīkṣā. In its second definition, it gives the three listed in this chapter. In its third definition, it expands these to seven. S. Raja Pillai says that a description of the three is sufficient. *The Śiva-prakāśa Kaṭṭalai*, pp. 36-37, likewise gives these three.

The initiation which admits a person into the fold of Śaivism itself is called ' samaya-dīkṣā '. That which grants the disciple the special privilege of making pūjā to Śiva in caryā and kriyā is called ' viśeṣa-dīkṣa'.[1] That which enables a disciple to free himself from the bonds of material existence and attain emancipation or realization is called ' nirvāṇa-dīkṣā.'[2]

The one who has the authority to initiate others is a guru who has received āchāryābhiṣheka.[3] Āchāryābhiṣheka is the ceremony of initiation given to an enlightened soul in order to make it a priest so that it may teach others. By virtue of this initiation, the priest has the power to induct others into the course of jñāna.

Priests who receive āchāryābhiṣheka are of two kinds: (1) those who give regular teaching on the *Śāstras*, through which practical help is given to other souls to attain realization, and (2) those who initiate the soul directly to divinity.[4] Souls that receive this are free from the malas and are not reborn, because the fruit of jñāna is sāyujya, or the condition in which the soul recognizes its union with the Supreme. Sāyujya is oneness with God, the highest state of bliss that can be realised. The soul that experiences it is called a ' jīvan mukta,' because it still inhabits a sthūla body. This same soul is called a paramukta after the sthūla frame is discarded.

The four stages of caryā, kriyā, yoga, and jñāna are usually referred to as ' padavı ' or ' final states of bliss '. The first three are inferior states known as ' pada-mukti '. The last is called ' paramukti' or ' advaita ', which is final liberation from bondage, because in para-mukti the cycle of births and deaths comes to an end.[5] Tayumanavar, the poet, compares these four to a bud, a flower, a green fruit and a ripe fruit, for the growth of knowledge is toward maturity.[6]

[1] சைவச, மாணாக 5, 25 உரை

[2] *Siddhi*, VIII: 5. சைவச. ஆசாரி 20. உரை

[3] Pillai, Subramania, ' Śaiva Siddhānta ', p. 281 in பத்தாண்டு ஆட்சி மலர் 1933-4.

[4] Bōdhakācārya and jñānācārya.

[5] *Siddhi*, VIII: 18.

[6] Tāyumānavar, *Poems*, Heading பராபரகணி. The poem is:

' விரும்புஞ்சரியை முதன் மெய ஞானநான்கும

அரும்பு மலர் காய்கனி போலன்றே பராபரமே.

SECTION 2: *God Manifests Himself as a Human Guru*

The capstone by which final realization is made complete is the manifestation of God to the ripened soul as a human guru,[1] for it is in this way that Śiva confers jñāna by means of which decisive recognition comes.[2]

The Proposition Stated:

God Himself as Guru will cause these souls to know . . .

The Ground or Reason:

. . . . because without being separate, He stands as the embodiment of intelligence.

As seen before,[3] the Siddhāntin arranges souls in three grades. The first are the vijñānakalā, who are bound by the one mala of āṇava. God manifests Himself to these by means of intuition. The second are the pralayākala, or those bound by the malas of āṇava, māyā and karma. God manifests Himself to them as a deva. The third group are the sakala souls, who inhabit the phenomenal world and for whom the Fourteen Sacred Books were written. Sakala souls are bound by the three malas of āṇava, māyā and karma. God manifests Himself to them as a human guru.[4] God uses the human shape of guru as a decoy in the same way that hunters use tame deer in order to draw other deer within range of vision.[5]

God manifests Himself as a human guru as soon as the ripened soul is ready for the reception of jñāna. The characteristic of this state is that all the desires of this phenomenal world appear to the ripened soul as vomit. Even as one does not desire to eat that which is regurgitated, so the ripened soul will have no desire for the things of this material world.[6]

The stage of maturity for sakala souls consists of three parts. The first is iru-vinai-oppu or the state in which the soul takes an attitude of perfect equanimity towards meritorious and sinful deeds.[7] This is the state in which the soul reacts to fortune and

[1] *Siddhi*, VIII : 2.
[2] Ibid., VIII: 27.
[3] Page 108.
[4] *Śiva-jñāna-bodha*, VIII, section 2, examples 1, 2 and 3.
[5] Tambyah, *Psalms of a Śaivite Ṣaint*, p. clxxiv.
[6] *Siddhi*, IX : 6.
[7] *Śiva-jñāna-bodha*, VIII, section 1, Bhāṣya, p. 362.

misfortune, sadness and gladness in the same way. There is no concern in the soul, even as there is no concern in the dog that smells a priceless pearl. Desire is neutral, neither positive nor negative. An old proverb says:

> Trouble results with the growth of desire.
> Peace results with the falling away of desire.

The second stage of maturity is called 'malaparipāka', or the stage in which the three malas meet with the cause of their removal.[1] In other words, it is the state of neutralization made possible by the fact that desire is gone – desire which contributed the adhesiveness which held the malas to the soul.

The third stage is śaktinipāta, or the settling of divine grace upon the soul that is ripe.[2] This is otherwise called 'the imprint of God's jñāna'. The means by which it comes is the manifestation of God as a human guru.

One catches the sincere desire for this realization from Jñāna-Sambanda's poem in Cokkanatha Veṇpā:

> This phenomenal world does not appear to me as vomited food;
> Nor do I sleep immersed in the flood of joy.
> The kevala and sakala states have not left me.
> This being so, when, O Cokkanatha, will I receive Thy grace?[3]

The manifestation of God as a human guru is commensurate with the Sidhāntin's theory of advaita, which says that God stands in an inseparable relation to the soul from eternity, even though the soul does not realize it because it is prevented from doing so by the āṇava mala. By virtue of the fact that the āṇava mala completely dominates the knowing power of the soul in the state of kevala, it is necessary to make the postulation which says that God is the One Who initiates and controls the process of knowing in the state of sakala. The line of activation relative to this runs from God to the soul, from the soul to the four faculties of reason, from these to the five organs of sense, which collect impressions from the phenomenal world as an evolution of māyā.

Working backwards, we see that sense-impressions are gathered from the phenomenal world by the five organs of sense. These

[1] *U. M. Tamil Lexicon*, p. 3101. See also தாயுமானவர் 6.
[2] *Siddhi*, VIII: 2.
[3] *Cokkanatha Veṇpa*, p. 85, poem 20. Translation my own.

impressions are presented to the four faculties of reason, which form the judgments and conclusions presented to the soul. Such decisions are divided into: (1) judgments concerning the phenomenal world, which come through pāśa jñāna; and (2) judgments concerning the soul and its nature, which come through paśu jñāna. Both are the result of the activity and guidance of God, for the soul knows all things through the help of God.[1]

In other words, after God initiates the knowing process by placing the soul in the phenomenal world with suitable bodies, instruments and experience-planes. He continues to purify the soul from within, because it is *there* that the soul must realize that the advaita relationship really exists.[2] When, therefore, God has brought a soul to this state of realization, it is possible for Him to manifest Himself to others through the medium of this ripened one, for there is no difference between God and the soul that has thus realized. The ripened soul upon whom God has set His grace is called a guru.

A crystal which is placed in the sun emits fire. Even so, the soul that has realized advaita emits God because there arises in that soul Śiva-jñāna which comes from the Divine guru.[3] The characteristics of this jñānī are the same as those of God. Nothing affects him in the sense of change.[4] A potsherd and a piece of gold are of equal value.[5]

The soul that has realized God through His manifestation as a human guru is able to say that it has realized. In this Siddhānta statement, one finds two fundamental differences between the Vedānta and the Siddhānta, for the differences cover the vital points of incarnations versus manifestations and the variant conceptions of advaita.

Whereas the Vedānta posits incarnations of Viṣṇu, the Siddhānta denies them as regards Śiva, and posits in their stead the manifestations of divine grace. The reason the Siddhānta repudiates incarnation in the real sense of the word is because incarnation implies an intrinsic connection with matter or māyā, but

[1] See Sūtra 5.
[2] See Sūtra 6.
[3] *Siddhi*, VIII: 8, 28.
[4] Ibid., VIII: 31
[5] Ibid., VIII: 29.

this as an impurity cannot attach itself to God, Who is purity itself.[1]

The three reasons why the Siddhānta denies incarnation and postulates manifestation are these. First, it holds that all things that are born experience the three processes of birth, continuance and death; and God can never die. Second, all souls that come into the world are subject to māyā, and are thereby under the influence of the bondage of āṇava. If this were not so, they would never come into the world. Since God is not encased in āṇava, there is no need for Him to be born. Third, a human guru that has realized Śiva is fully capable of revealing Him to others. Such a guru possesses pati jñāna, so that when one worships such a guru, one does not necessarily worship the guru as such, but the grace of God that manifests itself through that guru.

As regards advaita, the Vedāntin is not able to say whether realization is a reality or not. The present writer once asked a Vedāntin sannyāsī at Tiruvaṇṇāmalai [2] if he was able to say that he had realized Brahman. In order to illustrate the absurdity of the question, he told the following parable: 'If a man is sound asleep, will he answer if you ask him whether he is sleeping? If he appears to sleep and answers, is he really, asleep? My answer to the question is silence. If I say 'Yes to your question, it will be evident that I have not realized. If I have realized, it is impossible to answer.'

[1] See Arokiasamy, A. P., *The Doctrine of Grace in the Saiva Siddhanta*, p. 36. See also *Siddhi*, Parapakṣa Refutation of Sautrāntika Buddhism, poem 4. For clarity, it might be well to define the Siddhānta conception of an incarnation or an avatar : ' We hold that God can never be born in the flesh . . . . It is sheer blasphemy even to suggest that Śiva Peruman can be imprisoned within the four walls of a prison-house encased in a mother's womb or subjected to the pangs of birth or the horrors of death. It is souls (paśu) that are subject to births and deaths and that whirl round and round as it were in the ocean of Saṃsāra till they attain beatitude. The Śaivas hold that even souls cannot be born in the flesh after they realize final beatitude (sāyujya or para-mukti) . . . . . . It is Puṇya Puruṣas or great souls that have attained a high stage of existence but have not realised Śiva-sāyuja that are reborn in the world for particular purposes . . . . . . and it is the rebirth of such great souls including so-called gods (devas) that is referred to as avatars in Puranic and allied literature.' Mudaliar, S. Sabaratna, *The Essentials of Hinduism in the Light of Śaiva Siddhānta*, p. 81.

[2]. The date of this conversation was September, 1945 ; the time, during the great Festival of Lights. Tiruvannāmalai is the place where the great Mahā-rishi was ; and the one asked was one of his disciples.

The Siddhāntin, however, is able to say that recognition or realization is his. The parable that he uses is of a man who experiences dreams in sound sleep. In his awakened state, the man is able to say what the dream was. The awakened state is the state of realization. The state of dream is the time when the soul flounders in the sea of allurement, which consists of phenomenal things.

This section on the guru is highly important and may be summarized by an adaptation from Umapathi's *Tiruvaruḷ-Payaṉ*:

I. As soon as the state of malaparipāka is reached, God, Who gave help to the soul in an unseen way when that soul was without wisdom, now manifests Himself in the form of a human guru, grants wisdom, and makes the soul recognize its advaita relationship.

II. If there is anyone sick in the home, no one knows about it except those that dwell within. In a similar way, it is God Who dwells within the soul Who knows the āṇava sickness of that soul.

III. God manifests Himself in the form of a human guru in order to dispense grace. No one knows, however, the greatness of this grace.

IV. Those who are joined with a māyā-body (sthūla) and with āṇava do not possess Śiva-jñāna. In order to experience it, they must perform tapas in a previous birth. Those who have not performed tapas will neither realize Śiva-jñāna nor Śiva Himself.

V. Hunters ensnare game by luring them with decoys. In a similar way, God comes as a guru, whom He uses as decoy.

VI. What is the gain that accrues through the manifestation of *that* guru? Whatever one knows or experiences or realizes comes through the grace of *that* guru. (The reasoning is that everything comes through the instrumentality of God, Who manifests Himself as this human guru. Without Him, therefore, nothing is of any avail.)

VII. If there is snake-poison in the system, the bite of the mongoose will not remove the poison. A skilful sorcerer (one who repeats mantras) is necessary. (The sorcerer must think himself to be the mongoose. Through this power of mind, the poison is removed. Similarly, God Who manifests Himself as a human guru and performs grace removes the stain of āṇava.)

VIII. To those who have one mala, namely, the āṇava mala (vijñānakalā souls) God manifests Himself within the soul. To those who have two malas, namely, āṇava and karma (pralayākala), God manifests Himself in the form of a deva or grace-form. To those who have three malas, namely, āṇava, māyā, and karma (sakala), God manifests Himself in a form similar to their own, namely, a human guru.

IX. The great way to mokṣa or mukti is only known to the soul if God in His infinite grace manifests Himself as a human guru.

X. Is it possible for the soul to realize Śiva-jñāna without this manifestation of God as a human guru? No, no more than the sun-crystal can create fire unless the sun shines upon it.[1]

Section 3: *The Doctrine of 'This-Becoming-That' relative to the Soul.*

The state prior to realization and the state of awakening are explained in the next syllogism, which says :

The Proposition Stated:

Souls do not know themselves, being deluded by the five organs of sense . . . .

The Ground or Reason:

. . . . because souls reflect that which is shown to them just as the crystal reflects the colour which is placed near it.

The Siddhāntin says that the state prior to realization is comparable to the state of dreaming. In this state, the soul partakes of the nature of the phenomenal world. On the other hand, in the state of awakeness, the soul partakes of the nature of God ; for it is the chief characteristic of the soul to assume the nature of that with which it associates. In the kevala state, the soul associates with āṇava and is coloured thereby. In the sakala state, the soul associates with āṇava, māyā and karma, and hence partakes of the nature of phenomena, which blinds the soul, because the knowledge that comes through the five senses is knowledge of the material world itself, which is ultimately unreal because it is impermanent. In the śuddha state, the soul partakes of the nature of God because it has realized the advaita relationship wherein the bond of the malas becomes impotent.

This characteristic of the soul is compared to a creeper, which cannot stand by itself but must flourish by clinging to whatever it catches.[2] It is also compared to a crystal which reflects the colour of the object with which it is associated.[3] The awareness of this nature of the soul led Tāyumāṇavar to say :

> I now stand in an advaita relationship with āṇava. May the day come when the mala leaves me, and I stand, in an advaita relationship with the Immovable Śiva.[4]

[1] *Tiruvaruḷ-payaṉ*, chapter 5. Translation my own.

[2] Ibid., poem 8.

[3] *Siddhi*, VIII : 29.

[4] Tāyumāṇavar's poem under the heading எந்நாட் கண்ணி. Also found in *Science Graduate*, p. 33.

SECTION 4: *The Inevitability of Advāita relative to the Freed Soul.*

The alternatives for the sakala soul, therefore, are to remain within the sakala state itself, or to attain the state of śuddha:

The Proposition Stated:

The soul reaches the feet of the First-One when it knows itself to be different from the senses....

The Ground or Reason:

.... because when the rope of the swing breaks, the one who swings can only reach the ground.

As soon as the soul frees itself from the senses, it knows its true nature and reaches the Feet of God. This process is comparable to a swing, because when the rope is cut, the swing falls to the ground. There is no other place to which the swing can go. In a similar way, when the rope of āṇava is cut—or that between the soul and the five senses—the soul *must go* to God.

The soul that has entered the phenomenal world may continue within the world, or it may work its way out by realization. That which holds the soul to the universe is the power of āṇava. That which frees it is the imprint of grace, by which the power of āṇava is neutralised.

In addition to the illustration of the swing used in the syllogism itself, there is the illustration of the river which runs along its banks to the place where the banks direct it. Once the banks are broken, the river goes its own way. Similarly, as soon as the bank of the five senses is broken, the soul goes to God even as the river goes to the sea from which there is no return.[1]

The position of the soul which is caught by the five organs of sense is like that of a young prince who in infancy is captured and brought up by woodsmen. The lad considers himself to be one of them and does not realize his true nature or the nature of his father. When the king comes, however, and separates the prince from the woodsmen, tells him that he is the son of the king, brings him home, educates him with royal dignity, and makes him as majestic as himself, then the prince realizes his true nature and the true nature

[1] *Siddhi*, VIII: 37; *Śiva-jñāna-bodha*, VIII, section 4, example 1.

of his father.[1] The soul in like manner does not realize its true nature or that of God Who stands in inseparable relation with itself, until God Himself separates the soul from the five senses, removes the malas, and takes it under His protection, thus making the soul indistinguishable from Himself.

This is what led Jñāna-Sambanda to say that 'the liberated soul is one who has understood three things: (1) that the soul is knowledge or citta; (2) that God through knowledge is the bliss of the soul; and (3) that the āṇava mala is the power that prevents the soul from realizing God '.[2]

Chart :

Means of Attaining Advaita	Path	Blissful Condition
Caryā: worshipping God in a temple	Dāsa-Mārga (Servant)	Sālokya (God's world)
Kriyā: worshipping Siva with Agamic rites	Putra-Mārga (Virtuous son)	Samīpya (Proximity to God)
Yoga: physical, mental, and psychic meditation	Sahacara-Mārga (Friend)	Sārūpya (Form similar to God)
Jñāna: realization of God	Jñāna-Mārga (Divine Wisdom)	Sāyujya (Advaita relation with God)

Adapted from *Śivā-prakāśa Kaṭṭalai*, p. 39.

[1] The concept which forms the basis of this analogy, is a very important assumption for the underlying theory itself is the foundation of the caste system, where by means of karma and transmigration each individual has his particular status in life.

[2] *Cokkanatha Veṇpa*, Jñāna-Sambanda, poem 26. Translation my own.

SŪTRA 9: THE METHOD BY WHICH THE SOUL MAY BE RIPENED

The soul, which is unable to realize Siva through human understanding (pasa and pasu jnana), must realize Him through Divine Wisdom (pati jnana). When it so knows Him, the phenomenal world will appear as an illusion or a mirage. The soul then realizes the cooling shade of the presence of God. (In order that the soul may not revert to the world), it should concentrate on the five-lettered mantra—(Namas-Sivaya) according to Law.)[1]

SECTION 1: *God Must Be Realized Through Pati Jñāna*

The emphasis of the Śaiva Siddhānta philosophy rests upon the statement that the realization of advaita is possible only through pati jñāna or the imprint of divine grace. This thought recurs time and again, even as it does in the first syllogism:

The Proposition Stated:

Perceive that First-One with the eye of jñāna alone . . .

The Ground or Reason:

. . . because He stands beyond the reach of speech, mind and the organs of sense.

In quick review, we see that the five organs of sense know through the help of the soul and they experience nothing without it. A corpse proves this, because all the five organs of sense are present in a corpse even as they are in a living organism. What accounts for the lack of sense-experience is the disappearance of the soul. In a similar way, the soul cannot know without the help of God, for the soul is as good as dead if pati jñāna is not present, since the soul can never know God except by intuition, which is only another name for pati jñāna.

The imprint of pati jñāna comes after the soul examines the four faculties of reason plus the five organs of sense, and realizes that it differs from them. Even this recognition does not come from the intuitive powers of the soul alone but from God Who always stands in an advaita relationship with it. This is the reason

[1] See *Siddhi*, IX: 1.

why God cannot be recognized outside of and apart from the soul; for if this were possible, the advaita relationship would be a conundrum.[1] One is able to recognize that tables and chairs have a separate existence, but one is never able to realize or recognize God in this way. He must be known from within, for He is in essence penetrative wisdom.[2] The *Tirumantiram* says:

The ignorant think that God and love are different.
None knows that God and love are the same.
Did all men know that God and love are the same,
They would repose in God as love.[3]

SECTION 2: *Śiva Manifests Himself to the Soul when it Relinquishes Pāśa*

The second thought of the sūtra is that the soul must realize its coalesced existence with God by means of the imprint of divine grace, because there is no other alternative. The doctrine of 'this-becoming-that' precludes an alternative:

The Proposition Stated:

It should be known that the form of jñāna is that which helps one to know the unreal colours as unreal . . .

The Ground or Reason:

. . . because when the soul sees the asat world as asat, that which remains is the form of jñāna, just as that which remains is the form of the mirror when (someone) sees and separates different colours as different.

As soon as jñāna is present and the soul realizes that the world is a mirage, Śiva manifests Himself. As we have seen, it is the characteristic of the soul to become that with which it is united. Hence, as soon as the soul is free from the grasp of this world, Śiva manifests himself to that soul, for the soul cannot stand alone. It must be either with the world or with Śiva.

The illustration of the swing comes to mind once more. As soon as the ropes are cut, the swing-board drops to the ground. It has no other place to go. The soul, which is comparable to the swing-board, is prevented from realizing God by the ropes of āṇava, māyā and karma. As soon as these are cut, God mani-

[1] Ibid., IX: 4. [2] Ibid., IX: 5.
[3] Pillai, J. M. Nallaswami, *Śiva-jñāna-bodha*, 1945 edition, p. 76.

fests Himself; for the soul cannot stand alone. It must be either with the world or with God.

The soul that is bound to phenomena is like the man who walks in the midday sun seeing a mirage. He approaches what appears to be a lake, but upon arrival finds that the lake is an optical illusion. Similarly, the soul that believes the material universe is eternal, with its corollary that it has a reality of its own, is deluded; for it finds upon examination that the material universe is asat, which like all things without potential knowledge is subject to involution or disappearance. The soul that realizes this turns to God, who bestows bliss in the same way in which shade bestows bliss to the wanderer in the sun.

The one to whom God gives bliss is called a 'jīvan-mukta', or one who has realized God while still possessing a sthūla body 'Jivan' means 'bodily life'. 'Mukta' means 'he who has realized'.

The jīvan-mukta continues in the sthūla body for a short time because of residual prārabdha karma. God who manifests Himself as a human guru washes away the sañcita karma, or the karma to be experienced in future births. He likewise removes the karma that may accrue as āgāmī; although the fruit of deeds destined for the present birth must be borne.

The *Siddhi* says: 'A pot smells for a time even after the asafoetida is removed. A wheel turns for a time even after the potter has ceased to make it turn. Similarly, the effects of prārabhda karma affect the jīvan-mukta as long as he is in the sthūla body, but all will vanish when the body dies.' [1]

The immature virgin is unable to understand the bliss of connubial union, which remains for the husband and wife. Even so the bliss of advaitā is for those who realize God. Others must imagine what it is like. [2]

SECTION 3: *The Jīvan-Mukta and the Sacred Mantra*

It stands to reason that every soul develops habit-patterns and tendencies to respond to the phenomenal world which are not easily eradicated, because of the age-long association between the soul and the āṇava mala. The jīvan-mukta himself runs the risk of reverting to the enticement of material things as long as his soul inhabits the sthūla body. The preventive

[1] *Siddhi*, X: 6. Translation my own. [2] Ibid., VIII: 36.

for this is found in the syllogism which suggests what the jīvan-mukta should do in order to retain his state of realization.

The Proposition Stated:

The Śri Pañcakṣara (Śivāya-namaḥ) should be repeated according to the rubric . . . . [1]

The Ground or Reason:

. . . . because even though souls have attained jñāna they tend to see the a-jñāna which they (formerly) saw, just as the worm which feeds on the bitter margosa (returns to it even after feeding on sugar cane) to get rid of that (the pañchākṣara is prescribed).

As long as the jīvaṇ-mukta inhabits the sthūla body, it is attracted by the temptations of material things. Old habit-patterns are still present and potent. The malas themselves have gone, but the remnants of prārabdha karma still linger, since the soul has had such a long association with the āṇava mala.

A man may be told by a doctor not to eat rice. But he has eaten rice for so many years that he is conditioned to it. When, therefore, he accompanies those who eat, the desire to share a bit of rice overpowers him, and he eats. Even so, there are those who, once having realized God, slip into laxness and join the malas once again. Repetition of the mantra blocks such temptation.

That which actually remains of the malas in the jīvan-mukta is the smell called the mala-vāsanā. One may wipe away kerosene that has been spilled, but the smell of the oil continues for a time. Even so, the potency of the malas may be broken, but their latent potentiality remains. In order that even this may be removed, the repetition of the mantra is prescribed as a preventive so that the soul may never again be affected by pāśa.

When one throws a stone into a tank covered with mud, the mud separates as soon as the stone hits the water. After a little while, the mud covers the tank as it did before. Similarly, the imprint of grace may remove the malas, although they will return as soon as the soul refrains from thinking about God.[2] In order to prohibit this return, the jīvan mukta should continue to concentrate upon God by repeating the sacred letters Śivāya-namaḥ.

[1] Ibid., IX: 8. [2] Ibid., VIII: 39.

The principle which underlies the practice of repeating mantras is that the person who so contemplates 'becomes converted into the mantric idea or principle itself, i.e., the idea becomes the actuality . . . . . So when the jñānī contemplates on Śivāya-namaḥ and that he is Brahman or Śivam, he becomes Brahman itself.' [1]

There are three ways in which this mantra appears. The first form is Namah-sivāya; the second, Śivāya-namah; and the third, Śivāya-vasi. All three mean: 'Worship to Śiva!' 'Namah' and 'Vasi' both mean 'worship'.

Since the repetition of the mantra is reserved for the jīvanmukta, one must receive Śiva-dīkṣā or initiation into the truth before one can repeat these syllables with efficacy. This initiation itself must come from a competent guru, through whom the soul recognizes or realizes Śiva.

The definite regulations regarding the repetition are given in the *Tiruvaruṭpayaṉ*:

> It is the purpose of the *Vedas* and the *Āgamas* and books connected with them to expound the meaning and purport of the five-lettered mantra, for it is through the pronunciation of this mantra that the state of advaita may be fully realized.
>
> The mantra consists of the following letters:
>
> Śi equals Śiva.
>
> Vā equals the śakti of grace.
>
> Ya equals the soul.
>
> Na equals the concealing power which activates the malas.
>
> Maḥ equals āṇava.[2]
>
> The benefit that is derived from pronouncing the mantra properly is that the soul which stands between the malas and the tirodhana-śakti on the one hand and Śiva and His śakti (Si and Vā) on the other passes from this position to the place between Śivam (Śi) and His sakti or grace (Vā) as indicated by the arrow.
>
> Rebirth will not cease if one pronounces the mantra in the reverse order: Namaḥ-Śivāya, because the emphasis is upon the first two, namely, the tirodhāna śakti and the malas. Those who pronounce the mantra in this way will not realize that births and deaths do not cease.
>
> Births will cease, however, if one pronounces the mantra as indicated above (Śivāya-namaḥ), for the emphasis is then upon grace (Vā) and Śivam (Śi).

[1] Pillai, J. M. Nallaswami, op. cit., p. 83. See also *Siddhi*, IX: 7, 10, 12.

[2] See *Śiva-prakāśa*, sūtra 10, poem 12.

> Vā is the Śakti which reveals Śiva to the soul, which when imprinted makes the soul a body to God.
>
> If one pronounces the mantra properly, therefore, the soul, which stands between Vā and Na—in other words, between Śiva's grace and tirodhāna Śakti—will leave that position and stand between Śi and Vā or between Śivam and His grace.[1]

The first stage in the process of realization may be compared to a bird that leaves its cage to which it is tempted to return, even as the soul that is free is tempted to return to the grip of the phenomenal world through the vestige or smell of the malas that lingers even after advaita is realized. This is the stage of the jīvan-mukta. The second is the stage called para-mukti, where the soul is no longer in danger because it has realized Śiva completely. This may be compared to the snake which leaves the egg to which there is no possibility of return, even as the para-mukti leaves the body and realizes God with no possibility of return to the phenomenal world.[2]

It is for this reason that so much stress is placed upon the repetition of the five letters. The devotional importance attached to them may be gathered from the following quotations:—

> He who utters the Namaḥ-Śivāya mantra with the love of a wife for her husband and with a mind that is melted to tears is led to heaven, for this mantra is the essence of all that which is contained in the four Vedas.[3]

> God created the five worlds with the five letters.
> He likewise created the different yonis.
> He likewise supports the phenomenal world with these letters.
> And with these letters, He stands firm.[4]

> The Āgamas and the Vedas are the five letters.
> The Purāṇas which are of all are the five letters.
> The Dance of Ecstacy of Śiva is the five letters.
> The heavens which lie above the thirty-six tattvas are the five letters.[5]

[1] *Tiruvaruḷ-payaṉ*, chapter 9.

[2] I am indebted to the Trichinopoly Swami for this paragraph. November 29, 1945.

[3] *The Tēvāram* of Tirujñāna-sambandha. The Tamil version found in A Science Graduate's *The Elements of Śaiva Siddhāntham*, p. 59.

[4] *The Tirumantiram*, Tamil version found in A Science Graduate, *op. cit.*, p. 59.

[5] *The Uṇmai-Viḷakam*, poem 44, heading அஞ்செழுத்து Note that the *Tiruvācakam* of Māṇikkā-vācakar also begins with the sacred mantra: நமசிவாய வாழ்க.

Sūtra 10: The Removal of Pāśa

The moment when the soul realizes that Siva has always stood in an advaita relation with itself and that Siva has been and is thereby the Prime-Mover of all, and when the soul accordingly makes its adjustment by surrendering itself to His will, anava, maya and karma will go.

The last three sūtras of the *Śiva-jñāna-bodha* deal with the bliss of advaita. Sūtras 10 and 11 outline the benefits of realization, which are the removal of the malas—sūtra 10, and the realization of Śiva—sūtra 11. Sūtra 12 contains commands, which, if followed, will enable the realized soul to retain realization.

Although words with exact connotation are hard to find, the recognition of realization may be sensed in the tenth sūtra. The conception is difficult to express because the experience must be felt rather than described. It must be realized rather than rationalized.

Section 1: *Realize Realization.*

Realization for one with a western background means attainment, the acquisition of something which is the result of plans and efforts, the accomplishment of doing. The western ideal is illustrated by the sentence: 'I realized one hundred dollars through that transaction.' Realization for the Siddhāntin, however, simply means cognition or cognizance in its primitive sense of 'to know' or 'to recognize'. When the soul attains realization, it simply means that the cognition has come that God has always stood in an inseparable relation with itself. It is in this sense that the first command is given:

The Proposition Stated:

> Be at one with Him just as Parameśvara is at one with the soul. . . . .

The Ground or Reason:

> . . . . because when (the soul) stands thus it loses the pride of 'I' and 'mine' and joins the feet of God.

The simple truth about the relation between God and the soul, says the Siddhāntin, is that the two have always stood in an insep-

arable relation with each other. As soon as the soul is cognizant of this, the fire of wisdom burns away the egoistic notion of 'I' and 'mine',[1] because the soul recognizes that there is a bigger 'I' and a larger 'mine' behind all things. God is now known to be the Prime-Mover of all.

As long as the soul inhabits the phenomenal world, it is bound by two desires: (1) the internal, inward, egoistic attachment to self—self-love[2] (2) and the external, outward acquisitive desire of 'mine' such as manifests itself in attachment to property and the family.[3]

If the jīvan-mukta continues to think upon and pronounce either verbally or mentally the five-lettered mantra, the thought that the soul and God are separate will vanish and will be replaced by the thought that they are two entities inseparably linked in the advaita union. When this happens, the two desires listed above will disappear, for the idea of 'I' and 'mine' cannot stand in the fuller knowledge that all things are of God.

In the *Tiru-k-kural*, it is said:

> He who has given up the idea of 'I' and 'mine' will reach a realm higher than that of the Gods.[4]

Tāyumānavar says:

> If one continues to repeat the five-lettered mantra, he will become Śiva.[5]

SECTION 2: *Perceive that all is the Activity of God*

The second command is a continuation of the first:

The Proposition Stated:

Do not fail to do the command of God . . . .

The Ground or Reason:

. . . . because, since (the soul) does nothing except by His grace, a-jñāna and karma do not enter.

As long as the soul of the jīvan-mukta continues in a sthūla body, it should perceive unceasingly that all it does is done by

[1] Siddhi, X: 2.
[2] Aka-p-paṟṟu.
[3] Puṟa-p-paṟṟu.
[4] Tiru-k-kural: யான் எனதென்னும் செருக்கு அறுப்பான் வானோர்க்கு உயர்ந்த உலகம் புகும். also *Siddhi*, X. 4.
[5] Tāyumānavar, வேத மொழியாதொன்று பற்றின் அதுவே வந்து முற்றும்.

God, for the soul is merely the acting agent behind which stands God Who activates all things. Since this is so, there is nothing that the soul is able to do that it can call its own.

The net result is that the law of karma ceases to function, since karma loses its power to act as soon as the soul acquires and recognizes that all it does is actually done by God. When the power of karma is nullified, māyā ceases to function; for it is in the realm of kārya māyā that the soul must work itself free from the bonds of karma. These two lose their power, because the bond that instigates them is supplanted by the imprint of grace. The soul, which is then lifted from the realm of both karma and māyā, because āṇava no longer wields its influence, realizes its coalition with God, for the soul must identify itself either with the phenomenal world or with God.

Having said this, the Siddhāntin is eager to have it understood that in the state of advaita, the soul and God are never one numerically. They are two separate entities which are one from all eternity, the unity of which has now been recognized. The two are one in inseparable union. One illustration used is that of two souls in sexual union, souls which remain separate and distinct, although the bliss they experience is one, bliss which comes by virtue of their inseparableness.

Another illustration comes from the state of sakala itself, where the soul and the phenomenal world seem acutely real and God non-existent. In advaita, on the other hand, God is acutely real and the soul seemingly non-existent. Yet in both cases neither God nor the soul is really non-existent. From variant perspectives, they merely seem to be.[1]

The first illustration is very often used, although the Siddhāntin is quick to add that it is defective, in that in mukti the soul enjoys Śiva Who is Bliss, but Śiva does not enjoy the soul because His caitanya or intelligence cannot be affected by anything.[2] In other words, Śiva becomes the object in which the soul finds enjoyment rather than the phenomenal world in which enjoyment was formerly found. In this state, there exists the consciousness of three things: (1) the enjoyer, (2) the enjoyed, and (3) the enjoyment. The one who enjoys is the soul. The object

[1] Pillai, J. M. Nallaswamy, *The Śive-jñāna-bodham*, p. 88.
[2] *Bodha*, Sūtra 8, section 2.

[*Photo by E Ten Brink*

A Brahmin priest doing pūjā before the linga

[*Photo by J. Butler*

Reading from right to left : The liṅga, Nandi, and the altar
The liṅga is usually inside the shrine

enjoyed is Śiva. The enjoyment that results comes from the realization of union; and, since Śiva is aware of the union from all eternity, enjoyment must be posited to the soul which becomes aware of it through the imprint of grace and not to Śiva Who imprints His grace.

The above relationship between the soul and God is illustrated in every Śaivite temple, where, according to the interpretation of some, the liṅga symbolises the human genitals in sexual union. According to this interpretation, Śiva and His śakti are inseparable as the liṅga and the yoni. The liṅga, therefore, portends the advaita relationship where the soul and Śiva become one in a comparable union. The soul that realizes this union is represented by Nandi the bull who gazes at the liṅga with fixed and unalterable attention. No devotee may cross between Nandi and the liṅga, for the gaze must not be broken. This gaze is symbolical of the jivan-mukta, who must repeat the five-lettered mantra and keep his mind fixed upon God. Nandi is used because Śiva rides the bull, indicative of the fact that Nandi is at the feet of God as a freed soul. The altar behind Nandi indicates that the malas have been removed and no longer stand as a barrier between the soul and God.[1]

The *Tirumantiram* says: 'Understand by searching the śāstras that the liṅga is pati, the Bull is paśu, and the altar is pāśa.'[2] A possible indication of the way in which this concept

[1] The parable of sex is not acceptable to all Indian scholars. A great many interpret the symbolism as light. The following explanation, however, was corroborated for me by Swami Somasundaram of Trichinopoly on December 7, 1945. When thinking of sexual symbolism, one's mind should remain on as high and lofty a plane as that for which the symbol stands. One should no more degrade this concept than one would the concept of the New Testament where the Church is said to be the bride of Christ, a concept with as much grist for the mill of the vile-minded as the other.

[2] *Tirumantiram*, chapter 8, stanza v, p. 509. This stanza was given to me by the Trichinopoly Swami, November 29, 1945. It reads:

ஆகிய பதிதானருட் சிவலிஙகமா
மாய பசுவுமடலே றென நிற்கு
மாய பலிபீட மாகு நற பாசமா
மாய வரணிலையாயநது கொள வாரகட்கே.

works itself out in everyday life may be found in S. Sabharatna Mudaliar's book:

> 'Marriage is intended as an emblem of the union which the soul is expected to have with God—the husband representing God and the wife the soul—and this, I should think, is the reason why a husband is allowed to have more than one wife, while the wife is strictly prohibited from having more than one husband.' [1]

[1] Mudaliar, S. S., op. cit., 309.

SŪTRA 11: THE REALIZATION OF ŚIVA

The soul realizes its inseparable union with Siva through ceaseless love, love which comes to the soul as soon as it knows that it is Siva Who makes it possible for the soul to see in the same way as the soul makes it possible for the eye to see.

SECTION 1: *God is the Be-all and End-all of Realization.*

Whereas the first blessing of recognition is the removal of the malas, the second blessing is the realization of Śiva Himself, which is the soul's true destiny. The Siddhāntin gives all credit for such realization to Śiva:

> *The Proposition Stated*:
>
> And He understands the experience of souls. . . .
>
> *The Ground or Reason*:
>
> . . . . because the souls do not stand without Him; nor do they experience apart from Him.

The teaching of this syllogism is contingent upon that of the fourth sūtra, where the relationship between the soul and the four faculties of reason is explained. This relation is one in which the four faculties of reason are unable to know without the help of the soul. In a similar way here, the soul is unable to know without the help of God.

When the eye sees, the soul in addition to knowing the thing seen stands there to help the eye know things seen. In the same way, God acts as a help to the soul, for He is the only agent through Whom recognition comes.[1]

Paddy appears with husk and bran. Bran and husk, however, are not present in polished rice. Furthermore, when paddy is separated from the husk and bran, it no longer serves for generative purposes. Its śakti is gone. Similarly, when the soul is united with Śiva, the sakti of karma, māyā and āṇava disappear.[2]

[1] *Siddhi*, XI: 7

[2] Ibid., XI: 6.

At night, there is both moonlight and starlight, but the lotus pays no attention to these. It responds to the light of the sun and to the light of the sun alone. Neither starlight nor moonlight can make the lotus bloom ; but as soon as sunlight appears, the lotus opens.

The realized soul follows the example of the lotus. It disregards all outside influence. It opens itself to the influence of God by repeating the mantra and closes itself to the influence of all else. Thus God appears as light to the soul that is light—and it is the soul that realizes bliss.

SECTION 2 : *The Advaita Relation between God and the Soul*

The part that God plays in the process of realization is carried one step further in the second syllogism :

The Proposition Stated:

Now, if without forgetting he (the jñānī) praise
Him through bhakti, he will join the blessed feet of Hara.

The Ground or Reason:

. . . . because He gives the fruit of the actions of those who are not different from Him.

The jīvan-mukta who continues to pronounce the five-lettered mantra by means of which he remains unforgetful of Śiva will, when the smell of the malas has gone, realize fully the amalgamation between himself and Śiva and will thereby experience final bliss. The light of the sun is completely hidden by rain-clouds. After it rains a little, light seeps through ; and, when the rain ceases and the clouds disappear, the sun itself is clearly seen.[1]

The progress of the soul goes through the same three stages. In the kevala state, the light of the soul is entirely hid by āṇava mala. In the sakala state, the soul joins a body and a little knowledge appears. In the śuddha state, full knowledge comes, and the soul realizes its advaita relationship with God.

The magnet draws to itself iron filings. So Śiva draws to Himself the soul. In doing so, He converts it into His own form. When iron is placed in fire, the colour of the iron is the

[1] *Śiva-jñāna-bodha,* XI : 2 : example 4.

colour of the fire; although both remain separate entities. When the soul realizes God, the nature of the soul differs from the nature of God, although the colour of the soul is the colour of God. When salt is placed in water, all the water is saturated by the salt. Every drop tastes salty.[1] In a similar way, the taste of the soul is the taste of God ; for the soul is hid in God as salt is hid in water. One is not able to distinguish individual tastes when syrup, honey, milk and sweet fruit are mixed. Neither is one able to distinguish individual souls from Śiva in the state of advaita.[2]

[1] Ibid., example 2.

[2] *Siddhi*, XI : 12.

SŪTRA 12: THE COURSE THE REALIZED SOUL SHOULD FOLLOW IN ORDER TO RETAIN THE STATE OF REALIZATION

The soul should remove even the smell of the three malas which has been hindering it from uniting itself with the Lotus Feet of God, should associate with Siva-jnanis in the temple, and should worship the Siva-linga and the Siva-jnani even as he would Siva Himself[1]

The jīvan-mukta who has for all practical purposes removed the concrete effect of the three malas is warned lest he deviate from the path which will usher him at death into the state of śuddha. He is encouraged to place himself in such a position and such a state of mind that retrogression or lapse into the sakala state becomes impossible.

SECTION 1: *Extirpate the Malas.*

The first warning is a summary of all that has gone before:

The Proposition Stated:

Get rid of the three malas, namely, āṇava, māyā and karma. . . . .

The Ground or Reason:

. . . . because these do not cause (the soul) to understand jñāna but they cause (it) to understand a-jñāna.

The malas to which reference is made is the mala-vāsanā or smell of the malas. Vāsanā is used in three different ways: (1) as a synonym for 'smell', 'fragrance' or 'perfume'; (2) as indicating a habit contracted by associating with others;[2] and (3) as indicating the predisposition in the present life due to the experiences of a former birth.[3] The word as used in this sūtra is used in the sense of (2) and (3).

The habit-patterns of the soul contracted in previous births, together with those contracted by association with others in the present birth, are powerful and potent. The jīvan-mukta must be

[1] See *Siddhi*, XII: 1.
[2] Tāyumāṇavar, வாசனைப் பழக்கமே மனம்.
[3] *U. M. Tamil Lexicon*, p. 3578.

on guard lest, through a relapse along some old habit-track, he is drawn to the phenomenal world which through realization no longer binds him.

Predispositions, however, still stick to the soul and will subjugate its knowledge and recreate or revive its old ignorance if the soul is not on guard. Recreation of ignorance carries with it the pain of rebirth. The soul must be ever watchful, therefore, so that the three malas may be completely removed—even the smell.

SECTION 2: *Associate with Śiva-Jñānīs.*

The second warning recommends that the jīvan-mukta associate with others of his kind, so that the old habit-patterns may entirely disappear by the formation of new ones:

The Proposition Stated:

Be friends with Śiva-bhaktas. . . .

The Ground or Reason:

. . . . because others (who are not Śiva-bhaktas) will teach a-jñāna.

Old habit-patterns, through which the power of āṇava, karma and māyā flows, may be rendered impotent if the jīvan-mukta keeps company with those of like nature to his own. Those who have realized do not act in accordance with the wishes or power of the three malas. Hence, their power has no effect upon the soul. Besides, other devotees take a vital interest in the welfare of the newly-realized soul. Their interest, in fact, is comparable to that of God, for there is no difference between the two.

Those who love Śiva are those whom the devotee should love. Temptation, with the possibility of reversion, is connected with those who do not love Śiva. Giddiness results when one who is desirous of sexual pleasure sees a sari and smells the perfume of a beautiful girl. In a similar way, one who is a devotee goes into ecstacy over the garments, the form and the vibūti or sacred ash of the Śiva-jñānī. This desire ministers to love; since the command, desire, and actions of the guru are taken as the command, desire, and action of God.[1]

The contrary is likewise true, for, if the jīvan-mukta associates with those who have not realized, he stands in danger of being

[1] *Siddhi*, XII: 2

harmed and drawn by the power of the malas which binds those with whom he associates.

SECTION 3: *Worship the Śiva Liṅga and the Śiva-jñānī as Śiva.*

The third and last command ends the treatise and forms the epitome of the *Śiva-jñāna-bodha* — understand and worship Śiva-jñānīs and Śiva-liṅgas as Śiva Himself:

The Proposition Stated:

The sacred appearance (tiruvēṣa) of the bhaktas and the temple—think of and worship these as Parameśvara Himself . . . . .

The Ground or Reason:

. . . . . because He shines in these places while in other places He does not shine.

The jīvan-mukta is advised to worship the Śiva-liṅga and the Śiva-jñānī even as he would Śiva Himself, for two reasons: (1) the knowledge and thoughts of God are particularly manifest in these two; and (2) the love of God is seen in them also.

The command to worship applies generally to all people, but particularly to the jīvan-mukta, since sūtras 10, 11 and 12 were written for his sake alone. The soul that recognizes Śiva within itself likewise recognizes Śiva in all else and becomes for all practical purposes indistinguishable from Him. But when this has been said, it should be remembered once more that the two are separate and distinct entities which are one in union.[1]

The worship of the Śiva-liṅga[2] has aroused much discussion. Some say that the explanation of its origin is light. Their thesis is that the human race first worshipped light, the tangible symbol of which is fire. In order to represent this, they created the liṅga, the top of which represents the flame, the bottom of which represents the phenomenal world in which the flame appears.

[1] Ibid., XII : 3. This is the distinguishing mark of Śuddha Advaita Siddhānta as opposed to the monism of Kevala Advaita. (Trichinopoly Swami, Dec. 7, 1945,)

[2] See, particularly, 'The Inner Meaning of the Śiva Liṅga', by A. Rengasami Iyer, *The Siddhānta Deepika*, August 1906, and succeeding numbers through which the article runs.

Others say the liṅga is a sex symbol. The base is the yoni or female organ, while the superstructure is the liṅga or male organ. The symbolism is that the liṅga represents Śiva as the activating agent whereas the yoni represents His śakti or energetic power, which becomes fruitful only when acted upon. Even as the genitals are inseparably linked in sexual union, so God and His energy are inseparably united. The comparison goes a step further when it says that, even as coming into being results from sexual union, coming into being likewise results when God is united with His śakti; for it is then that kāraṇa māyā develops into the kārya state.[1]

Whether the symbolism be taken as that of phallicism or of light, the liṅga does stand for the energetic power of Śiva which manifests itself in five ways:[2] (1) bringing the phenomenal world into a state of appearance from kāraṇa maya; (2) preserving the phenomenal world in kārya māyā; (3) involving it back into the state of kāraṇa māyā; (4) activating the malas by means of the tirodhāna-śakti, so that souls may work free from their āṇava inheritance; and (5) the performance of grace, which consists in the imprint of jñāna when the soul is ripe to receive it.

These five functions are woven into the figure of dancing Naṭarāja, in whose right hand is a small drum, inside of which is an object which makes the noise of 'Oum' when the instrument is shaken. This indicates the bringing into being of the phenomenal world from kāraṇa into kārya māyā, for the sound that this drum makes is the primal sound from which all else evolves. A second hand of Naṭarāja is stretched out in the attitude of benediction. This indicates the thought, 'Be not afraid'; for Śiva protects and preserves the phenomenal world in

[1] Rao, Gopinath, *Elements of Hindu Iconography*, Vol. II, pp. 58-63 establishes by means of a number of Sanskrit texts from various works of authority, 'that in the earlier stages Liṅga worship was purely phallic'. Another very good book on Linga worship is that called *Linga-dharma Chamdrika* by M. B. Sakbare, Canterbury Professor of Sanskrit and Education, Lingaraj College, Belgaum.

[2] Taken from the following poem:

தோற்றம் துடியதனில் தோயும் திதி அமைப்பில்
சாற்றியிடும் அங்கியிலே பூஙகாரம் ஊற்றமாய்
ஊன்று மலர்ப்பதத்தில் உற்ற திரோதம் முத்தி
நான்ற மலர்ப் பதத்தில் நாடு.

the state of kārya māyā. Naṭarāja's left hand holds fire, which indicates involution, for the power of fire is destructive. It sends elements back into their original form. The foot upon which Naṭarāja rests indicates that he sends souls into the phenomenal world in order that they may experience deeds and work free from āṇava. The dwarf indicates the evil which is put down. The foot that is raised, together with the hand that points to it, is indicative of grace, for the soul that realizes this grace is said to rest at the Holy Feet of Śiva. The dance itself shows how easily and rhythmically these five functions are performed.

The thought contained in the worship of Śiva bhaktas or Śiva-jñānīs comprises the tiruvēṣa in addition to the body of the jñānī itself. The chief tiruvēṣa are the sacred cowdung-ash and the beads used in prayer.

The ash obtained by burning cow-dung represents the pāśamala, and is used by all Śaivites, as emblematic of the destruction or burning ot the malas that bind the soul. Every day the worshipper faces north-east and cries, 'Śiva! Śiva!' As he does so, he dips the fingers of his right hand into the ash and draws the three middle ones from left to right along his forehead leaving three horizontal white lines—āṇava, karma and māyā—all three of which are burned in the sacred love of God.

Beads are used in the repetition of the mantras, and are for the stabilization of the realized soul, lest it revert to the power of the malas.

The jīvan-mukta must associate with devotees who have realized, for they are free from the bond of āṇava. They live in advaita with Śiva. They must be considered, therefore, as Śiva Himself, for the body of the saint is the temple through which Śiva manifests himself to the universe of sakala souls.

The jīvan-mukta sings praises to the realized soul even as he would to Śiva. Jñāna-sambandha opens his *Śiva-bhoga-sāra* by saying to his guru:

> My guru and my Lord! You are he who gives realization.
> You are he who lives in South Kamalai.[1]

[1] South Kamalai is Tiruvaroor in the Tanjore District, the place of the Jñānaprakās Maṭha. Jñānaprakās was the guru of Jñāna-sambanda, the latter being the founder of the Dharmapūram Maṭha, the one which is so active at the present time in promoting the publication of Śaiva Siddhānta literature.

You are he who gives me bhakti.
You are the exalted God.
You are the fountainhead of salvation,
He who is called Jñānaprakas, the one who gives me truth.[1]

The philosophical ideal of bestowing worship upon the devotee of Śiva as to Śiva Himself finds expression in daily life through the Hindu symbolism of greeting. When anyone does namaskāra to another by folding the hands in an attitude of prayer with the head bowed, one does this to the universal Śiva Who is present in the soul to which greeting is made. If the quesion is asked, 'Why should one particular soul do namaskāra to another particular soul in whom Śiva abides?' the answer is, 'There is no objection to all souls mutually greeting one another.'[2] The one soul has the idea of Śiva in the other soul, and vice versa.

When anyone sees a jīvan-mukta, however, one is supposed to perform sāṣṭāṅga,[3] which is prostration by touching the ground with eight points of the body: two hands, two knees, two shoulders chest and forehead. God's grace voluntarily flows through the purified soul to whom this is done. Although milk may permeate the body of a cow, the particular points where it merges in fulness are the four teats. The particular place where the grace of God is seen in its effulgence in the phenomenal world is the human form of guru through whom God comes :

The true devotees of Jñānaprakas
Study the truth of pati, paśu, and pāśa ;
And having studied, understand.
They treat the phenomenal world as immaterial.
They no longer find it necessary to study or read
the Sacred Books because they have realized and recognized Śiva in everything.
Hence, their soul has merged with Śiva in an inseparable relation.[4]

Conclusion :

Thus ends the teaching of the *Śiva-jñāna-bodha* relative to the original, intermediate, and final state of the soul. Meykaṇṭa-deva, having passed through the several states and having realized Śiva as a jīvan-mukta, relates the path to God which he himself

[1] *Śiva-bhoga-sāra*, Jñāna-sambanda, poem 1.
[2] Swami Somasundaram, from Trichinopoly, Dec. 7, 1945.
[3] *U. M. Tamil Lexicon*, p, 1398.
[4] *Śiva-bhoga-sāra*, Jñāna-sambanda, poem 65.

had followed. Once having realized, he wrote an apologetic for others to follow. This begins with the observation that everything one sees in the world is born, lives and dies. It ascribes what is true of the individual parts to the whole, which means that the entire phenomenal world as a whole evolves, continues and involves. The inferences of māyā, God, āṇava, souls, karma and transmigration follow in seriated order. The doctrine of advaita results when the relationship between God, phenomena and souls is considered. Mukti or salvation, which consists in realization, is contingent upon the doctrine of advaita, for God must be realized from within, since human understanding (pāśa and paśu jñāna) only contributes knowledge of that which is without. When one realizes, he becomes an instrument by which God manifests Himself to others, for there is no difference between him and God with Whom he stands in advaita relation.

The purpose of life is to realize God in this way. A summary of the entire Śaiva Siddhānta and its purpose may be obtained from the hand. Let the thumb represent God and the index finger the soul. The other three fingers represent āṇava, māyā and karma. Through knowledge, which is given by God, the power of āṇava is lessened. As soon as it is neutralized, māyā and karma become ineffective. The fingers curl down. The index finger passes over to the thumb. God and the soul unite in the relationship of advaita where the objects are two but where they are one in union. In fact, all that can be said is that they are neither one nor two nor neither. They are two in inseparable union.

SECTION III

APPRAISAL

Both by definition and development, the Śaiva Siddhānta philosophy claims to be the acme of religious thought. It says that it is the final revelation of the way to God and the last path which the soul must follow before release from the wheel of samsara is complete.

By definition, the word 'Siddhānta' means 'the end of ends', the terminus of thinking as far as religion and philosophy are concerned. It means '. . . conclusion, the final result arrived at logically . . . the proposition or theory proved as distinguished from theories refuted . . . The Śaiva philosophy is so called as it establishes the final truth . . .'[1]

By development, the Siddhānta proceeds, as we have seen, by means of logical propositions each of which is contingent upon the one which precedes it. These logical propositions are based upon two criteria of knowledge, direct perception and inference. The wording of these propositions, their use and their arrangement are said to derive their validity from the third criterion of knowledge, namely, revelation. Without these three vital instruments—direct perception, inference and revelation—'. . . no object of knowledge whatever becomes known'.[2]

The Siddhāntin insists, of course, that personal experience is always superior to logical analysis and scriptural testimony, although one may gain such an experience through the medium of reason and the record of revelation. In following the path from reason to revelation, one proceeds from the knowledge of scriptural truth to the examination of it by logical analysis. Both are verified in the realization of advaita. In following the path from revelation to reason, one begins with personal experience and then attempts to mediate the validity of it by logical analysis, the result of which is scriptural testimony. These, however, are only useful auxiliaries to establish the primacy of experience.

[1] *The Śaiva Siddhāntam*, by a Science Graduate, p. 7.
[2] Paranjoti, V., *Śaiva Siddhānta in the Meykaṇḍa Śastra*, p. 31.

Both lie in the realm of pāśa jñāna, whereas the dawn of advaita comes from one's own intelligence as it is enlightened by the grace-wisdom of God.

The best illustration of the relation that exists between the Siddhānta experience of advaita, revelation and reason is found in the *Śiva-jñāna-bodha*, where the claim is made that the origin of the Siddhānta thought does not lie in Part I of that book but in Part II. That is why the *Bodha* begins with 'the teaching of the Sages', for it is only after one has realized Śiva in advaita that one is able to outline the path for those who desire to follow. Spiritual experience, in other words, precedes logical analysis, while the use of the logical method is simply an apologetic for the bed-rock of revelation.

In Part II of the *Śiva-jñāna-bodha*, Meykaṇṭa-deva shows how Śiva manifests Himself to the ripened soul as a human guru. Such a manifestation of divine grace is never the result of human wisdom, because neither paśu nor pāśa jñāna are ever able to apprehend Śiva. Pati jñāna is the only means by which this may be done.

In Part I of the *Bodha*, Meykaṇṭa shows how a realized soul attempts to mediate his experience to others by means of logical analysis. The thing he constantly emphasizes is that revelation and religious experience are prior to any systematic formulation of doctrine. It is not as if the Sages first perceive a material world with its changes and then infer a first cause in order to pin their faith on it. Rather, the Sage becomes aware of God as soon as He imprints His grace. After such an experience, Śiva and the Sage are inseparably united in a cognizant relation of advaita, a stage in which the Sage attempts to justify his experience both to himself and to others. He endeavours to do this by showing that his experience is not contrary to, but in fact quite conformable to, the pattern of direct perception and inference. In brief, Part I of the *Bodha* is a rational and logical justification or explanation of the personal experience which emerges from Part II, where the practical discipline of the Sage is set forth.

By means of this juxtaposition of revelation and reason, the Siddhāntin believes that he has established his case for *the* self-contained system which not only includes but which supersedes all others. The case, as we have seen, rests upon realization and its subsequent apologetic as it appears in scriptural testimony; for

the unequivocal claim of the Siddhānta is that God through Whom the revelation comes is not the result of a logical proposition but of spiritual experience, which when mediated is not contrary to logic but in line with the same.

To an individual who has not 'realised', such an approach seems to border on circuitous thinking, for it seems to say that the validity of Siddhānta revelation is bolstered by the Siddhānta use of logic and its embodiment in scriptural testimony, whereas the finality of Siddhānta logic is sustained by the Siddhānta theory of revelation.

Although by Siddhānta standards one must never separate revelation and reason, because both find their justification in personal experience, yet for purposes of examination the present writer intends to separate them, so that each may be seen in its own light. This is, perhaps, still the privilege of those to whom the final impact of Siddhānta truth has not yet come; because after such truth has come, separation is impossible. Nor need one add any further apologetic, because if the Siddhānta theory of revelation is correct, no further word need be spoken regarding the system, since the entire philosophy stems full-blown from the mind of God and from the grace-wisdom of the one who has experienced God in advaita. Such an assumption indicates that revelation and not reason chooses the instruments of logic, the analogies chosen in the parallel reasoning process, and the way in which the entire system is worked out. Nothing more need be said regarding their validity. In other words, discussion is at a standstill, because who can debate against that which is finally revealed? If, however, one pursues the course of revelation further, one finds that within the Hindu fold itself, two ultimates appear, since Krishna in the *Gita* makes the very same claim to supremacy that Śiva does in the *Śiva-jñāna-bodha.*

On the other hand, if one rests the Siddhānta claim on the merits of reason alone, one finds little ground for doing so. The reason is that antithetical schools, against which the Siddhānta struggled, were also developed by logic, and yet these systems are vastly different. The Materialist, for instance, whose only instrument of valid knowledge is direct perception, denies the entire Siddhānta system. The Sautrāntika Buddhist, who accepts direct perception and inference but not revelation, has only karma and transmigration as common tenets with the Siddhāntin. The

Nirīśvara Sāṅkya philosopher, who accepts direct perception, inference and revelation—the same three that the Siddhāntin accepts—has only two eternal uncreated realities, namely, puruṣa, and prakṛti; while the Siddhāntin has three, pati, paśu and pāśa. This is because the śruti of the Nirīśvara Sāṅkhya differs from the śruti of the Siddhānta. Hence, the logic that interprets revelation reveals two separate systems, one atheistic and the other theistic.

Let us first examine Siddhānta revelation and see how it leads to the difficulty of two Hindu ultimates, that of Śiva versus Krishṇa.

The Siddhānta, as we have seen, places itself at the apex of the twenty-four systems of Indian thought and claims that no religious system can reveal more truth. It arranges the various systems according to the books they accept as authoritative; for the six systems that do not accept the *Vedas* are placed along the outermost fringe, while the six that do accept the *Vedas* are placed along the outer fringe. The six systems which accept the *Vedas* and the *Śaivāgamas* plus extraneous books regarding the soul are placed in the inner circle, while the six that accept the *Vedas* and the *Śaivāgamas* and only differ regarding the state of advaita once attained are placed in the innermost position. Above these stands the Siddhānta, which is able to pray:

> Let us have the feet of Śiva on our head—Śiva Who is the God of each of the six types (of heterodox religionists), the goal of the other (orthodox religionists), Who is beyond the comprehension of the *Vedas* and *Āgamas*, Who fills intelligence by (His) grace, Who is our mother and father, and fills inseparably one and all.[1]

From this vantage-point, the Siddhānta is able to define itself as the true religion, because the definition it gives of a true and universal religion is necessarily a definition of itself. It admits that beliefs vary and even conflict with one another. If, however, one is asked which is the true belief, one is bound to say:

> That is the true religion, postulate and book which by means of righteousness sees all in one place without the conflicts (which say); 'This is right. That is wrong.'[2]

Since the Siddhānta claims to do just that and to comprise everything reasonably within its own fold, the inference is that

[1] *Siddhi*, Svakṣa, Invocation, poem 2.
[2] Ibid., VIII: 13.

it is the true way. In a footnote to this poem, J. M. Nallaswami Pillai, one of the leading English commentators on the *Siddhi*, remarks:

> No one can cavil at the definition herein given, though they may not agree with the position that the Śaiva Siddhānta is the supreme religion.[1]

The way in which the Śaiva Siddhānta includes all other religions within itself is by arranging the various religions as steps in a ladder. In the light of rebirth or transmigration, it holds that ultimate truth is something one can achieve only through the long process of experience, which means a repeated return to the world of sense-phenomena.

In saying this, the Siddhānta recognizes that all worship is useful on the level of life for which it is intended. No religion is condemned, because all religions tend to raise the soul from the low desires and selfish instincts toward a nearer comprehension and realization of the Supreme Śiva. J. M. Nallaswami Pillai says:

> . . . all religions are necessary so as to serve the cause of progress of man in all stages of moral, intellectual and spiritual development. What will serve one will not serve another equally well. One could not be easily hustled from one stage to another with profit. . . . As there are so many rungs to the ladder and each has to be climbed in order before one can get to the top, each different religion forms one rung or other of the ladder. Each rung is necessary, and one cannot reject each as false or untrue. . . . Our Sastras proclaim that all religions are from God and all are acceptable to God, whether these religions may be said to have a divine or human origin.[2]

The one requisite and condition of all religions is that the devotee of that particular religion reveals a desire for a higher life.

> If this condition is fulfilled, it does not matter whether the system is theistic or atheistic, God-made or man-made. The searcher after truth is sure to proceed onward and onward, till he one day reaches the goal.[3]

The reason the Siddhānta is able to make this claim is that it believes that Śiva accepts worship done to other gods as done to Himself, provided, of course, that the worship is done with a devout heart. The *Siddhi* is very explicit on this, for it says:

> The God Who is above all other gods (Śiva) will deign to accept the worship of the one who worships the god-of-his-choice by leading a life of

[1] Ibid., Footnote by J. M. Nallaswami Pillai.
[2] Pillai, J. M. N., *Studies in the Śaiva Siddhānta*, p. 349.
[3] Ibid., p. 350. See also *Siddhi*, II : 24–27.

righteousness, by getting rid of anger and other vices, whose mind thinks of God, whose mouth repeats mantras, and whose hands pick up flowers to worship Him. [1]

On the basis of transmigration and rebirth, however, the penalty for worshipping any deity lower than Śiva Himself is a return to the world of sense-experience. This is a logical and necessary inference from the postulate of Śiva as the highest, noblest, and purest conception of deity and from the Siddhānta concept of advaita as the place or state from which there is no return. Mr. Pillai is consistent in saying :

> Our conception of what we hope for, our ideal of mukti is also in consonance with our conception of the Deity. And our contention is that the idea of mukti as postulated in Siddhānta is the highest; and unless one attains to it, there will always be a return, and immortality will be merely a shadow. [2]

Other gods die and are born. They sin and suffer by performing karma. Śiva, on the other hand, is unborn; and as soon as one realizes Him, there is no return, for Siddhānta advaita is a reality.[3]

Thus we see that, according to the Siddhānta, there are various stages in the religious evolution of the soul. The soul that is bound by āṇava begins in the lowest forms of life, rises to higher and higher levels, until ultimately it attains a human birth. Here it passes through the various alien religions, until it enters the Śaiva Siddhānta.

> They who having followed the heterodox religion, enter the orthodox religion, walk along the paths of Smrtis and various Āśramas and their duties, perform tapas, learn various arts, master the *Vedas*, understand the *Purāṇas*, master completely the Vedānta—these will reach the Śaiva path, in which, after having performed caryā, kriyā and yoga, by means of jñāna they will reach the feet of Siva. [4]

The highest blessing that can come to a soul, therefore, is to be born in the land where the four *Vedas* reign supreme and to take one's place among 'the people privileged to perform religious austerities, and to profess the Śaiva Siddhānta religion without falling into the ways of other creeds'.[5]

[1] *Siddhi*, Svapakṣa, II : 24. See also 25-27.
[2] J. M. N. Pillai's footnote to II: 24.
[3] *Siddhi*, II : 25.
[4] Ibid., VIII : 11.
[5] Ibid., II: 90.

This ladder-like process being such, and rebirth being, according to the Siddhanta, an axiom of religious life, the true religion must recognize, accept and incorporate all the various aspects of religious thinking and devotion. The path which leads to the truth is rare and difficult. The capacities of souls and the development of them are not equal. 'And the really true and universal religion must recognize the necessity for all these stages and beliefs and provide for them.'[1]

It is just at this point, however, that a serious difficulty presents itself to the one who is not a Siddhāntin, because this definition and development of the Siddhānta as *the true and final path* to advaita seems to conflict with an exactly similar claim made by the Vaiṣhṇavites for Kriṣhṇa in the *Gita.* There, Kriṣhṇa in addressing Arjuna says,

> Four types of virtuous men worship Me . . . : the man in distress, the man seeking knowledge, the man seeking enjoyment, and, O best of the Bharatas, the man endowed with wisdom.[2]

Rare, indeed, is the one endowed with divine wisdom, for—

> . . . at the end of many births the man of wisdom seeks refuge in Me, realizing that Vāsudeva is all. Rare indeed is such a high-souled person.[3]

There are others, of course, who do not realize that Kriṣhṇa alone is everything. They are—

> . . . those whose discrimination has been led astray by various desires (and who) resort to other deities, following diverse rituals, constrained by their own natures.[4]

These other deities are imperfect forms of Kriṣhṇa, while the phrase 'own natures' means 'tendencies acquired in previous lives. On account of these tendencies they see the highest in a petty ideal'.[5]

Kriṣhṇa, however, is generous because—

> . . . whatever may be the form a devotee seeks to worship with faith—in that form alone I make his faith unwavering.[6]

This is possible because—

> . . . the deepening of the devotee's faith in every form of worship comes from the Lord. Through this intense faith the devotee obtains the

[1] J. M. N. Pillai's footnote to VIII : 11.
[2] *Gita*, Swami Nikhilananda's translation, VII : 16.
[3] Ibid., VII : 19.
[4] Ibid., VII : 20.
[5] Footnote, to VII : 20 by Nikhilananda.
[6] *Gita*, VII : 21.

result of his worship, even though he has set before himself a limited good. It is the Lord alone who bestows the fruit of worship.[1]

Krishṇa goes on—

> Possessed of that faith, he worships that form and from it attains his desires, which are, in reality, granted by Me alone.[2]

The fruit of such worship, however, is transitory:

> . . . finite is the result gained by these men of small minds. Those who worship the deities go to the deities; those who worship Me come to Me.[3]

The value of such worship may likewise be questioned:

> . . . the same exertion is needed for the worship either of the Lord or of the minor deities; but the results are totally different.[4]

Krishṇa thereupon urges the expediency of worshipping Himself and Himself alone, for He says:

> Those who know Me as the One that underlies all the elements, as the One that underlies all the gods, as the One that sustains all the sacrifices, will, with steadfast mind, know Me even in the hour of death.[5]

From the above, it appears as if logical analysis leads the Siddhāntin into open conflict with the Vaishṇavite, because the Siddhāntin's claim for Śiva is the very same that his rival makes for Krishṇa. The dilemma that the Siddhāntin faces in making this claim is that of sectarian controversy on the one hand or religious uncertainty regarding the Absolute on the other.

Generally speaking, the Hindu endeavours to avoid sectarian controversy in his desire to include all religions within his own; and yet the Siddhānta theory of revelation seems to lead straight to divergence. J. M. Nallaswami Pillai, for instance, is very hesitant to press the Siddhānta's claim to finality, and he is even more hesitant to draw out all the implications of that claim. In his introduction to the Pañcharātri or Vaiṣṇava school in his translation of the Parapakṣa of the *Siddhi*, he says:

> It may be distinctly understood that we do not want to open any sectarian controversy on the subject-matter of this chapter.[6]

He then confesses that he would 'fain have omitted it altogether,'

[1] Footnote to VII: 21 by Nikhilananda.
[2] *Gita*, VII: 22.
[3] Ibid., VII: 23.
[4] Footnote to above.
[5] Ibid., VII: 30.
[6] *Siddhi*, J. M. Nallaswami Pillai's translation, p. 113.

were it not for the fact that 'it would spoil the completeness of the work under translation.' [1]

The only way in which controversy may be avoided, however, is for the Siddhānta to recognize that there are two ultimates in the Hindu system and to allow the Vaiṣṇavite to differ from him. In a letter to the present writer regarding this point, Swami Somasundara Tambiran says: 'The Vaiṣṇava may claim that Viṣṇu is the Ultimate. . . . but we have no quarrel with them on that score, though we cannot accept their claim.' [2]

Noble as such a concession may be, one is inclined to believe that religious uncertainty is the net result. The natural question that arises if the matter is pressed is: 'Which of these two is less than the Absolute? Is Śiva the Ultimate and Viṣṇu the Penultimate? Or is it the other way around?' As far as the Siddhānta apologetic leads at the present, there seems no certain way to decide between these two ultimates and this problem of indecision is bound to have its repercussions on the devout and believing soul.

When one examines Siddhānta logic and the way it is used in apologetics, the record of which forms scriptural testimony, one must remember two things. The first is the major assumption upon which the entire system rests—the Siddhānta concept of an uḷ-poruḷ or a reality. The second is the fact of parallel reasoning and the dependence of the Siddhānta interpretation upon the acceptance of the parallel used.

Sūtra 1 of the *Śiva-jñāna bodha* begins, as we have seen, with the statement that everything one sees in the world is born, lives and dies. It infers from this directly perceived observation that what is true of all the parts must necessarily be true of the whole. This means that the world as a unit is subject to cyclical change, and, as such, it must be a 'reality'. By definition, a reality or uḷ-poruḷ is something which appears, by virtue of which fact it is said to exist. In contra-distinction, an il-poruḷ or non-reality never appears, by virtue of which fact it is said not to exist. A further Siddhānta inference is that whatever appears and has

[1] Ibid.

[2] The *Siddhi* itself recognizes that Viṣṇu was incarnated in this world as Krishṇa, while at the same time, it recognizes and claims that Viṣṇu (and hence Krishṇa) will have an end. See *Siddhi*, Parapakṣa, Pāñcarātī's statement, poems 3 and 1.

visible form must be subject to the laws of origin, existence and end.

This postulate of the reality of the world and its concomitant of three cycles is an important one, for, as K. Subramania Pillai says—

> . . . if the world is not real, what is the good of discussing about the maker of it? So the first thing to be borne in mind is the reality of the world, in order that we may make an investigation about its creator.[1]

The Siddhānta, however, does not arrive at the postulate of God immediately after its assumption of cyclical change relative to the universe as such. The inference of God is a supposition thrice removed from its point of origin. The first is the one from the parts to the whole and the postulate of cyclical change relative to the world. The second is the concept of māyā as the basis of cyclical change. The third is that of God as the director of the cycles. Āṇava and souls, karma and transmigration follow, in that order.

When the Siddhānta passes from the parts to the whole in regard to universal cyclical change, it uses the analogous example of a family of fruits such as the mango to substantiate its position. The claim is that just as a family of fruits appears during a given month, stays for a time, and then disappears during a succeeding month, so the world as a whole is subject to seasonal and cyclical appearance, existence in form and disappearance.[2]

The argument for the concept of cyclical change largely depends upon the acceptance of the parallel from the family of fruits. The fact is, all parallel reasoning depends upon the analogy chosen, and it is just at this point that one finds the force of this reasoning to be its defect as well.

Let us take an illustration from a discussion of karma. The Bhattāchārya or Pūrva-mīmāmsa holds that—

> Just as grass leaves (left as manure) in the fields decay and reproduce themselves afterwards according to their own nature—so the acts that one does attach themselves to the soul and give their results after death.[3]

In order to refute the statement of the Bhattāchārya, the Siddhānta uses a different analogy:

> How is it that acts (karmas) which decay (with the body) give fruits (in and of themselves)? If you cite the example of manure, what becomes

[1] Pillai, K. Subramania, 1933-43 volume, p. 74.
[2] Page 68.
[3] *Siddhi*, Parapakṣa Bhattāchārya's statement, poem 10.

of the food that one digests? Does it become food again? Acts that die with the body cannot give fruits of themselves. Just as people who employ labourers give each man his wages, so also the gracious Lord unites the karma of each soul in order to make it eat the fruits of its karma.'.[1]

It would seem, therefore, that much depends upon the type of analogy one accepts, although analogies may be found for almost any statement that needs proof.

When we turn to the Siddhānta belief in cyclical change, we find that the entire Siddhānta apologetic is rooted in the acceptance or rejection of periodical appearance and disappearance relative to the world. Since the entire super-structure of the Siddhānta rests upon this basic assumption, let us indicate the results of its rejection.

The Materialist, for instance, does not accept universal cyclical change. The result is that his system is the very antithesis of the Śaiva Siddhānta. In fact, the Materialist denies all that the Siddhāntin accepts, namely, māyā, God, āṇava and souls, karma and transmigration, and advaita.

First of all, it should be said that the only valid instrument of knowledge the Materialist accepts is direct perception.[2] He rejects inference because it is 'based on the universal proposition which cannot be attained through sense-perception '[3] He maintains that sense-perception can give knowledge only of particular instances; but it does not cover, nor can it ever cover, past and future examples.[4]

When the Materialist applies this criterion to the world as a whole, he claims that sense-perception can never prove universal cyclical change.[5] His argument against it is the same as his argument against inference. He admits that one is able to see particular objects come into existence, stay for a time, and then disappear; but he holds that it is unwarranted to make this applicable to the whole.[6] Direct perception indicates that the

[1] Ibid., refutation of Bhattāchārya's statement, poem 9.

[2] *M.U. Tamil Lexicon*, p. 1384; *Siddhi*, chapter on logic, J.M.N. Pillai's translation, p. 3.

[3] Paranjoti, V., op. cit., p. 222.

[4] Ibid.

[5] M. Mudaliar, *Meykaṇḍa Books*, p. 73.

[6] *Siddhi*, Svapakṣa, I: 1, 9.

world exists. It tells us nothing as to its origin and decay. It appears to the Materialist to be eternal.

In order to substantiate his position, the Materialist, like the Siddhāntin, draws upon an analogy or parallel, and the one he uses is that of the formation of bubbles on water, for which there is apparently no cause.[1] He says that direct perception indicates that matter is imperishable and unchangeable. That which changes is the form of matter, and this change is due to the movements of the elements, even as the formation of bubbles on water is due to the agency of air.[2]

In a choice between the statement of the Materialist and that of the Siddhāntin, therefore, one must choose between the instruments of knowledge and the analogy of the family of fruits versus the formation of bubbles on water. Both analogies involve inferences, because the Materialist can no more prove his assumption than the Siddhāntin can prove his. In all fairness to the Materialist, one must add that his position is no more than a working hypothesis which says: 'This is all one can say about it. Let us infer no more.'

Since the Materialist does reject inference and its corresponding analogy, he likewise rejects universal cyclical change plus its concomitant of māyā. The fact is, the only four elements which the Materialist accepts are the four that he can see, namely, earth, air, fire and water. These four, according to him, are eternal, and life is produced or annihilated according as these elements combine and separate.[3]

If the world is eternal, God is unnecessary, because one need not postulate anyone to create it or keep it going. While God for the Siddhāntin is a direct and necessary inference from māyā, God for the Materialist does not exist. Direct perception can never see Him.[4]

The Siddhāntin attempts to refute the Materialist by saying that it is unwise to say that matter is imperishable and unchangeable. If its form changes, as the Materialist admits, then one must infer someone who causes these changes, even as one infers a potter

[1] Paranjoti, V., op. cit., p. 226.
[2] *Siddhi*, Parapakṣa, refutation of Carvaka, poem 5.
[3] *M. U. Tamil Lexicon*, p. 1384.
[4] Same as footnote 2.

from pots made of clay. The Materialist, however, turns the Siddhānta statement into a dilemma:

> If the Lord has no shape (or form), then He is unknowable like the open space (ākāśa). If it is said that (He) has shape (or form), He is one of the five elements of the world. If it is said that He is an admixture of these two, then tell me, is it possible for the sky to support a stone?[1]

The Materialist denies āṇava and soul. He says that a soul independent of a body does not exist:

> Do not make a false assertion (and say) there is a soul without the qualities of the body. Such a soul must be perceived by the mind and the five organs of sense perception. If the soul is not perceived by these (six), it is like saying that one has seen the length of a hare's horn in the world.[2]

He goes on to say that all one can say about life is that the four original elements of earth, air, fire, and water combine to form the body. When this happens, intelligence is produced. As the body grows, intelligence increases; and as the body dies intelligence decreases.[3]

The Materialist denies karma and transmigration. All that direct perception reveals is that the body dies, after which nothing remains. In the light of this, it is impossible to assert that the merits and demerits of a soul attach to that soul in a next life. He says:

> If it is said that the karma one does bears fruit to him, what happens to them after one is dead?[4]

Furthermore, the Siddhānta suggestion that karma continues in a subtle form is absurd to the Materialist:

> If it is said that the sthūla body disappears and takes the shape of a sūksma body, is there light after the lamp is put out?[5]

For the Materialist, the differences in life are due to the proportionate increase or decrease in the constituent elements.[6]

In its denial of karma, Materialism also denies transmigration, for transmigration can never be perceived, nor is it necessary.

[1] *Siddhi*, Parapakṣa, statement of Carvaka, poem 12.
[2] Ibid., poem 11.
[3] Pope, G. U., *Tiruvācagam*, p. 33.
[4] *Siddhi*, Parapakṣa, statement of Carvaka, poem 7.
[5] Ibid.
[6] Ibid., poem 9.

Man is only a physical organism, whose sole end in life is physical gratification.

By way of caricature, the Materialist hurls a blast at thôse who believe in God, soul, and karma. He exclaims:

> What stigma do the people of this world attach to those who postulate the separate existence of karma, soul and God! Their affirmation is (like) the action of the son of a sterile woman. (This son) climbs the horns of a hare and plucks without fail the flower from the sky! [1]

The Materialist denies advaita. His goal, on the contrary, is nothing but the sensual enjoyment of this present world.[2] For him, 'there is no svarga, no emancipation, ncr any soul in other world'.[3] The accumulation of wealth and sensual gratification is man's only hope.[4] The life of the Materialist, in other words, is bound to the world that he can see and experience. As he looks at his religiously minded compatriot, he says with a cynical sneer:

> The fools who have seen the pleasures of this world and have left them to enjoy those of heaven are like the thirsty people who having seen water near them leave it in order to go and beg for a drink elsewhere.[5]

This brief summary of Materialistic teaching, therefore, points to the fact that if revelation is abandoned and reason accepted on its own merits, the outcome of reason depends upon the tools of logic one accepts and the analogies one uses in parallel reasoning. Materialism illustrates the fact that if inference is denied and a different analogy accepted for the origin of the world, the entire Siddhānta system is denied.

If one turns to Sautrāntika Buddhism, the major sect of Buddhism, against which the Siddhānta rebelled,[6] one finds that logic develops an entirely different picture from either that of the Materialist or that of the Siddhāntin. This picture comes into being through the only two sources of valid knowledge which the Sautrāntikas accept, namely, direct perception and inference.[7]

[1] Ibid., poem 6.

[2] Pope, G. U., op. cit., XIII; a Science Graduate, op. cit., p. 91-2.

[3] Pope, G. U., op. cit., p. 33.

[4] *M.U. Tamil Lexicon*, p. 1384. See also *Siddhi*, refutation of Cārvāka, poems 14, 16, 17-20, 26-30.

[5] *Siddhi*, statement of Carvaka, poem 14.

[6] *Siddhi*, Parapakṣa, Sautrāntika Buddhism.

[7] *Siddhi*, chapter on logic, J. M. N. Pillai's footnots, p. 3. See also Keith, A. B., *Buddhist Philosophy*, p. 316.

Sautrāntika Buddhism was one of the two schools of the Little Vehicle or Hīnayāna Buddhism prevalent in Ṣouth India during the period in which the Siddhānta developed its philosophical apologetic. The other school was that of the Vaibhāṣikas who accepted the seven *Abhidharma* books as 'revealed' scripture and the commentary on them, the *Vibhasa*, as the oldest and most authoritative 'treatise' (śāstra). The Sautrāntikas, on the other hand, considered the seven books simply as 'treatises' (śāstras) of human inspiration and therefore liable to error.[1] As A. B. Keith says:

> . . . the Sautrāntikas . . . insisted that the *Abhidharma* texts and a fortiori the Vibhāṣa had no authority, and that such *Abhidharma* as the Buddha taught was contained in the Sūtras, a doctrine obviously fairly in accord with the essential facts. Therefore they adhered determinedly to the Sūtras alone . . . [2]

This refusal to admit revelation as a valid means of knowing was a thorn in the flesh of the Siddhāntin. The Parapakṣa of the *Siddhi* attempts to discredit this rejection by pointing out that the Sautrāntikas fail to note the obvious result that in his rejection of śruti his own *Abhidharmas* are robbed of validity [3] This tacit recognition, however, could better have been avoided, since the Sautrāntika is quick to turn the argument against his opponent. He does this by placing before the Siddhantin a dilemma :

> If you say, 'Our books are eternal and prove the existence of God', then it is really beautiful to say that nobody gave it. For it is certainly a wonder to say that, 'We have known Him with the help of the books', and 'We bave learned the books with the help of Him'.[4]

In other words, the Sautrāntika says that the Siddhāntin attempts to prove the existence of God by means of a given revelation, whereas this given revelation, in turn, is proved by an experience of God. To put it in another way, one might say that the experience of advaita is mediated by the revelation of the sacred scriptures, while the revelation of the sacred scriptures is mediated by the experience of advaita.

The Siddhāntin attempts to answer this by saying that one cannot know God by means of the *Vedāgamas*. It insists that

[1] *E. R. E.*, article, Sautrāntikas.

[2] Keith, A. B., *Buddhist Philosophy in India and Ceylon*, p. 155.

[3] *Siddhi*, refutation of Sautrāntikas, poem 10 ; see also Paranjoti, page, 232.

[4] *Siddhi*, Parapakṣa, Sautrāntika Buddhism, poem 27.

God can be known only by direct spiritual experience; and yet, the Siddhāntin is hard put to it when one asks : 'How else is the ultimate realization of God mediated if not through the "established truth" as one finds it recorded in the holy scriptures of the Siddhānta ?'

Direct perception and inference reveal to the Sautrāntika that the four principal elements are earth, air, fire and water. In other words, the substratum of māyā is denied. It likewise maintains that all material existence proceeds from a fortuitous combination of the four elements and that mental phenomena are the mere result of organization . . . 'a complete continuity of consciousness in which each moment is charged with all the past . . .'[1]

Sautrāntika Buddhism denies the Siddhānta concept of God.[2] The reason for doing so is that inasmuch as one cannot separate God from His world, God (if there be one) cannot exist as such apart from the world.[3] Furthermore, when one looks at such death-dealing monsters as lions, tigers, elephants and Yama—the angel of death—God's mercy is at stake ; for if God created all these things in order to show His might, one had better worship a madman.[4] A madman does not know the consequence of his actions. On the other hand, God by all means should have known that the creation of these terrible animals would cause evil to His other creatures.[5] A third reason for the Sautrāntika's rejection of God lies in his failure to find a purpose in creation. He says that, if it is mere līlā or play, God is only a child. On the other hand, if it is done because of karma, then the souls performing such karma must have existed before creation. For Sautrāntika Buddhism, therefore, the world is eternal and God is ruled out.[6]

Sautrāntika Buddhism ignores the Siddhānta conception of ānava and the soul. The cause of trouble is pain, which springs from desire.[7] The soul, on the other hand, is a mere name[8]

[1] Keith, A. B., op. cit., p. 176.
[2] *Siddhi*, refutation of Sautrāntikas, poem, 17.
[3] Ibid., poem 12.
[4] Ibid., poems 21 and 22.
[5] Ibid., poem 23.
[6] Ibid., footnote by J. M. N. Pillai.
[7] Ibid., poem 24. See also 25 and 26.
[8] *E. R. E.*, article, Sautrāntikas.

without objective existence. What men call the 'soul' is only the aggregate of the five skandhas,[1] which are form (rūpa), sentience (vedanā), sign (kurrippi ; samjña), representation (bhāvanā, samskāra) and consciousness or clear apprehension (vijñāna).[2] These five skandhas are compared to a chariot which can no more exist without its parts than the soul can without the skandhas.[3]

To put it in another way, one might say that the skandhas are the four elements plus the concomitant of buddhi or intelligence,[4] where thought knows itself just as a lamp renders itself manifest.[5] This makes knowledge or intelligence the mere result of organization and the 'soul' the mental process which like water runs through the channel of the mind. Life consists in an uninterrupted succession of thoughts and events where intelligence dies at one moment, and at another moment is born again.[6] This theory of appearance says that the things of this world come into vision like waves and that there is really no actuality to them.

Sautrāntika Buddhism admits karma and transmigration. The fact is that karma is the virtual God of the Sautrāntikas; for, to them, it is the cause of all existence, and, when one kills the cause, one ceases to exist.[7]

Until the cause is killed, however, the five skandhas—

> . . . combine, arrange and rearrange themselves, suffering infinite modifications, till death dissolves the bond. If Nirvāña has not been obtained, and so another metempsychosis is necessary, what survives —the deeds without the doer—instantaneously receives another embodiment, and so on until at length the deeds have been atoned for . . .[8]

When deeds have been atoned for and mukti attained, the Sautrāntikas believe that the condition is not that of advaita but that of annihilation. For nirvāṇa is defined as 'the annihilation of the five skandhas and their associated sentience and the burn-

[1] Ibid.
[2] *Siddhi*, Sautrāntika Buddhism, poem 7
[3] Pope, G. U., *Tiruvāçagam*, note IX.
[4] Ibid.
[5] *Siddhi*, Sautrāntika Buddhism, footnote to poem 7 by J. M. N. Pillai.
[6] *E. R. E.*, article, Sautrāntikas.
[7] *Siddhi*, Sautrāntika Buddhism, poem 19.
[8] Pope, G. U., *Tiruvāçagam*, IX.

ing up of desire and sorrow as lighted camphor'.[1] In other words, it suggests extinction like that of a lamp.[2]

Thus direct perception and inference as used by the Sautrāntikas produces a philosophical picture quite different from that of the Siddhānta. The fact is that the only two elements in common between them, outside of the logical process, are karma and transmigration. Somehow or another, inference does not carry the Sautrāntikas into a belief in māyā, God, āṇava, souls and advaita. And yet, one cannot see where their reasoning is any more faulty or less conclusive than that of the Siddhāntin. Much depends, therefore, upon whether or not one accepts the Siddhānta concept of 'realized experience' and its subsequent record and interpretation in the sacred scriptures by means of logical propositions.

When one turns to the Sāṇkhya philosophy, one finds that it, like the Siddhānta, accepts three criteria of knowledge. These are direct perception, inference and āgama.[3] The *Sāṅkhyakarikā* says:

> Three varieties are recognized of the means of correct knowledge—perception, inference and valid testimony, all means of correct knowledge being comprehended (in these); the knowledge of what is to be known depends, verily, on the means of correct knowledge.[4]

The Sāṅkhya defines perception as 'the ascertainment of objects (which are in contact with sense-organs).'[5] It defines inference as that 'which follows on (the knowledge of) the characteristic mark (. . . the middle term) and that which bears the mark (the major and minor terms) . . .'[6]. It defines āgama or revelation as 'valid testimony . . . incontrovertible (knowledge derived from) verbal statement.'[7] This verbal statement differs from the verbal statement of the Siddhānta, with the result

[1] *Ibid.*, refutation of Sautrāntika Buddhism, poem 39. See also *E.R.E.*, article, Indian Buddhism.

[2] *Siddhi*, refutation of Sautrāntika Buddhism, poem, 39. See also 30 and 31.

[3] *Siddhi*, Aḷavai, J. M. N. Pillai's translation, p. 3. See also Keith, A. B., *The Samkhya System*, pp. 50–51, 72.

[4] Suryanarayana Sastri, S. S., *The Sāṅkhyakārikā of Īśvara Kṛṣṇa*, IV, p. 11.

[5] Ibid, V, p. 13.

[6] Ibid.

[7] Ibid.

that the two systems differ as well. Whereas the former is dualistic, having two eternal uncreated realities, namely, prakṛti and puruṣa, the latter has three eternal uncreated realities—pati, paśu and pāśa. Philosophically, the one is atheistic, while the other is theistic.

The scriptural authority which the Sāṅkhya accepts is that of the *Vedas*, although valid testimony—

> . . . is not confined to the revealed Scriptures. The Scriptures. . . are valid, for being uncreated, they are free from all defects to which man-made products are liable; but the teaching of the sages like Kapila is also valid, since such teaching is based on the prior study of the Scriptures in previous births.[1]

The Sāṇkhya claims that valid testimony which includes scriptural authority expounds the great truth of the two eternal uncreated realities of prakṛti and puruṣa. Puruṣa is spirit and Prakrīti is matter.

> The former is manifold, pure, changeless; the latter is primarily one, but is ever mutable; it evolves the material world out of itself and re-absorbs it at the time of the deluge. The individual spirit is responsible for the process of evolution, since it is undertaken for the benefit of the spirit. The spirit does not control the process by any actual contact, the bare presence of spirit being sufficient to disturb the equipoise of the constituents of Prakṛti and induce change and evolution.[2]

Prakṛti, then, is matter which is regarded as something real. Puruṣa are souls 'which are conceived not as emanations from the world soul, but as an *infinite multitude of individual souls.*'[3]

Prakṛti or primitive matter is the material cause from which the universe is evolved. In its undeveloped form, it exists in a state of equilibrium where the three guṇas of satva, rajas and tamas are balanced. Satva is considered to be buoyant and illuminating.[4] It is responsible for the lightness of things, the upward movement of the burning fire, or the blowing across of the wind.[5] Rajas is considered to be stimulating and mobile.[6] It has the quality of movement, excitation and pain. Tamas alone is heavy and enveloping.[7] It weighs things down and renders them inactive.[8]

[1] Ibid., p. 19.
[2] Ibid., p. x.
[3] *E. R. E.*, article, Sāṅkhyas.
[4] Sastri, S. S. S., op. cit., XIII.
[5] Ibid.
[6] Ibid.
[7] Ibid.
[8] Ibid.

Developed matter is the state where the three guṇas are united in dissimilar and unstable proportions. That which causes matter to develop is a disturbance, although 'the inception of evolution is not accounted for by Sāṅkhya'.[1] As evolution proceeds, that which develops first are the subtle elements out of which are formed the physical organs of living creatures. The gross elements of matter evolve later. The most that evolves are twenty-four tattvas and not thirty-six as the Siddhāntins have it. These twenty-four are the same as those of the Siddhānta; although the Sāṅkhya says that mūlaprakṛti, which is the twenty-fourth tattva is an eternal, omnipresent and 'knowledgeless' substance which is the cause of all the other evolutions of māyā as well as the three guṇas. The twenty-fifth tattva is puruṣa, which is the same whether in this universe or in another, because puruṣa does not join this universe any more than water joins a lily-pad.

The great difference between the Sāṅkhya and the Siddhānta lies in the fact that the Sāṅkhya is atheistic,[2] whereas the Siddhānta is theistic. This comes because Kapila, the founder of Sāṅkhya.—

> . . . gives to his primordial matter (mūlaprakṛti) the power of self-development, while the Siddhānta most emphatically . . . teaches that the whole universe must be forever inert, unintelligent and lifeless without the operation of pati and his manifested energy.[3]

The first sūtra of the *Bodha*, in other words, is a strong protest against this atheism of the Sāṅkhya. The Siddhānta says that one must postulate an Activator of the cycles. The Sāṅkhya says that evolution—

> . . . proceeds from a disturbance of the equilibrium which leads to a predominance of each constituent over the rest in varying degrees.[4]

The mere juxtaposition of souls to matter seems to excite in a purely mechanical way matter to activity and development just as the magnet acts on iron.[5]

The fundamental defect of the soul according to the Sāṅkhya is that from eternity it has been joined with spiritual ignorance. This manifests itself in the fact that puruṣa does not differentiate itself from prakṛti.

[1] Ibid., p. xi. [2] Ibid. p. xix.
[3] *E. R. E.*, article, Sāṅkhyas.
[4] Sastri, S. S. S., op. cit., p. xii.
[5] Pope, G. U., *Tiruvāçagam*, p. IXXX-IV.

By means of karma and transmigration, more and more knowledge comes to the soul. This knowledge is of a discriminatory type, whereby the soul learns to discern the absolute difference between itself and matter. Prakṛti, of course, iṣ a help to this end, since the intelligence of puruṣa is cleared little by little as the soul is guided through the dark prakṛti and eats the fruits thereof.[1]

When the absolute distinction between prakṛti and puruṣa is gained, release is realized.

> . . . Primal Nature, her object accomplished, ceasing to be active, (the Spirit) on obtaining separation from the body, attains release (which is) both certain and final.[2]

The soul that is wise ceases to be active, just as the dancer ceases to dance when the spectators are satisfied. When such a soul leaves the body it continues to exist individually in the state of emancipation, that is, of final separation from matter. But it abides in eternal unconsciousness, since the material basis necessary for all the processes of knowledge and experience is wanting.

> The soul, therefore, abides eternally released from the delusion and suffering of this world, as a seer who no longer sees anything, a glass in which nothing is any longer reflected, as pure untroubled light by which nothing is illuminated.[3]

In comparing the Sāṅkhya with the Siddhānta, one finds that reason has again furnished a different picture. What is more, the Sāṅkhya claims that this picture is the resultant of śruti or revelation. True, most of the elements of the Siddhānta are present, but still, is one to conclude that revelation leads both to a belief in God and a denial of God at one and the same time? The Siddhānta may say that the Sāṅkhya system stops short of ultimate reality, but one may rightly ask how any true interpretation of revelation could do this.

The unequivocal claim of the Siddhānta to be the end of ends, therefore, is a subjective claim which can never be established logically except to the one who has realized advaita; although logic is unnecessary for such a one because he has superseded reason as a means of attaining ultimate truth. Such a statement does not imply that the Siddhānta apologetic is totally invalid. It

[1] Paranjoti, V., op., cit., p. 243.
[2] Sastri, S. S. S., op. cit., LXVIII.
[3] *Siddhi*, refutation of Sāṅkhya, poem 2.

does call in question the system's definition of itself as 'the terminus of philosophical thought'[1] and the suggestion that it is the 'end of ends' because other systems are logically refuted.[2] The fact of the matter is that the logical claim of the Siddhānta cannot be established without the prior claim to śruti; while śruti, in turn, cannot be substantiated apart from personal experience.

And what shall one say about Siddhānta logic? Certainly to the one who is not a Siddhāntin, the claim of the system to be the logical terminus of thought seems exaggerated. For there are seven assumptions in this philosophy which Siddhānta logic can never prove but which it must accept by faith. The first is its basic inference of cyclical change relative to the world as a whole and its concept of a reality or uḷ-poruḷ. The second is its concept of māyā, from which and into which the world evolves and goes. The third is the postulate of God as the director of the cycles—not a God unique in the sense of being the creator of them but simply one who instigates and fashions that which already exists. The fourth is the one of the soul and its fundamental taint of spiritual ignorance or āṇava which manifests itself in egotism. The fifth is that which says this taint is removed by karma on the basis of transmigration. The law of karma is comprehensible in so far as it says that 'whatsoever a man soweth that shall he also reap'. When, however, karma is coupled with transmigration, one wonders what becomes of the 'man'. In rebirth, particularly in those states lower than the human, the soul is totally unaware of the reason for its transfer from one body to another. In such instances, what is punished—the soul or the inferior body? If punishment is to be, it must be according to the nature of the one who does the deed and not in or to the body of something less. The sixth is the doctrine of karma and transmigration, which is founded upon a subsidiary inference which says that the body is the garment of the soul and which denies the claim that personality is a unity. The seventh and last is that one must believe that the separation of body and soul and an advaitic union which God is the end of life. For this is 'the end of ends' for the Siddhāntin.

[1] Page 2. [2] Page 6.

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10. சிவப்பிரகாசக் கட்டளை—சண்முக தேசிக ஞானசம்பந்த பரமாசாரிய சுவாமிகள் ஆக்ஞைப்படி சீர்காழி ஸ்ரீ அம்பாள் பிரஸில் பதிப்பிக்கப்பட்டது. English translation of Mr. Foulkes' plus notes appended were prepared by P. A. Muthuthandavaraya Pillai, 1939.

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12. திருமந்திரம் by V. V. இரமண சாஸ்திரிகள். மதராஸ் ரிப்பன் அச்சுயந்திரசாலையில் பதிப்பிக்கப்பட்டது. Printed by the *Madras Times*, 1912.

13. பத்தாண்டு ஆட்சி மலர் 1933–1943 Published by Dharmapuram Adhinam. Article, 'Saiva Siddhantam' by K. Subramania Pillai. Pp. 263-287.

14. மெய்கண்டான் சித்தாந்த மகாநாடும். சண்முக தேசிக. Dharmapuram Mutt, 1941.

(*a*) பிரமாணவியல். Sūtras 1-3. A. முத்தையா பிள்ளை.

(*b*) இலக்கணவியல். Sūtras 4-6. A. முத்தையா பிள்ளை.

(*c*) சாதனவியல். Sūtras 7. செல்லையா பிள்ளை.
(*d*) சாதனவியல். Sūtra 8. ஈசான சிவாசாரியர்.
(*e*) சாதனவியல். Sūtra 9. குமாரசாமி குருக்கள்.
(*f*) பயனியல். Sūtras 10-12. ஈசுவரமூர்த்தி பிள்ளை.

15. மெய்கண்ட சாத்திரம்—திருக்கயிலாய பரம்பரைத் தருமையாதீன 27-வது குரு மகா சந்நிதானமாக எழுந்தருளி இருக்கும் ஸ்ரீலஸ்ரீ ஷண்முக தேசிக ஞான சம்பந்த பரமாசாரிய சுவாமிகள் நூல். சென்னை சாது அச்சுக்கூடத்தில் பதிப்பிக்கப் பெற்றது. 1942.

16. மெய்கண்டான், சித்தாந்த மகாநாடு, திருமுறை திருநாள். தருமபுரம் ஞானசம்பந்தம் Press, 1944.

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(*a*) வித்துவான் முத்து. சு. மாணிக்க வாசக முதலியார், ஆரணி 73.
(*b*) திரு. க. வச்சிரவேல் முதலியார், காஞ்சிபுரம், 80.
(*c*) பாரிப்பாக்கம் திரு. கண்ணப்ப முதலியார், சென்னை, 88.
(*d*) திரு. சமரபுரி முதலியார், தாம்பிரம், 93.

II. மூன்றும் சூத்திரம்.

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IV. நான்காம் சூத்திரம்.

வித்துவான் ச. தண்டபாணி, தேசிகர், திருவாரூர், 104.

V. இராம கோவிந்தசாமி பிள்ளை, திருவையாறு.

Appendices:

1. 'Some thoughts on Sivagnanabodham'. E. T. Rajeswari Ammal. Pp. 363 ff.

2. 'The Essence of Saivism'. M. Balasubramanya Mudaliar. Pp. 377 ff.

3. 'The Saiva Mutts'. B. S. Vaivapuri Pillai. Pp. 382 ff.

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